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OUR SUNDAY VISITOR

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The Editor's Personal Visit With His Readers

My Dear Readers:

"And the mother of Jesus was there; and Jesus also was invited and His disciples."—(From the Gospel of the day).

WHERE was the mother of Jesus? And to what was Jesus and His disciples invited? It was a marriage. It is the only house where we read about the presence of Mary except in her own home in Nazareth, in the home of St. Elizabeth, her cousin, and in their temporary stable home in Bethlehem. Of course, she visited the temple of Jerusalem, but we do not read that she mingled with other people in their own homes. Then, even Jesus accepted an invitation to this marriage. Evidently, Jesus and Mary were there for no social purpose, but for a spiritual purpose.

Bishop J. F. Noll

Cana is only a few miles from Nazareth. I visited the village and prayed in the church which is now over the spot where the house was in which the marriage took place. There is still preserved one of the water pots which, at the request of Mary, was filled in order that Jesus might work His first miracle.

Evidently, the lesson which Jesus and Mary would teach people for all time by their presence at this marriage was the sacred character which the marriage contract has in God's eyes, both because He Himself was the Author of the contract and because on it depends the family, on which depends society. But the more important lesson Jesus would teach is that in the Church which He was preparing to establish, marriage would be a sacrament; therefore, something very sacred and holy. By His presence He wished to make plain that God is eager to be present at every marriage in order to bless it, so that the parties to the contract and their families may be happy and may the easier advance their sanctification.

Was Jesus present at your marriage, parents? Will He accept the invitation to be present at your marriage, young men and women? Evidently, you cannot expect Jesus to be present at a marriage to which He is opposed. It is God, remember (and not the Church), who is opposed to a marriage between a Catholic and a person of a different religion. People speak about the position of the Catholic Church in this matter, while they should rather speak about the position of Almighty God, because the Church only tells people what her attitude must be. God is a thousand times more interested in your eternal than in your temporal welfare, in your spiritual than in your material welfare, and, of course, you should be; but your spiritual welfare, your eternal welfare is not so safe in a mixed marriage. God is more interested in a soul in grace than in the attraction you may see in your partner. You are attracted by your partner's good looks, or his wealth, or his cleverness generally. But God is not interested in any of these things, unless they be concomitant with a soul in grace, with faith, with the practice of the religious duties He has imposed on His people.

God must stand for harmony, and so should you; He must stand for unity in that matter which is most important, and so should you; your partner is interested in practically everything else in which you are interested and he wants to know all about it. Explain why it is that he wants to know nothing about your religion. Both of you believe that you should work together and not pull apart in all other things; how is it that you do not see a much greater reason to work together in God's service, in raising your children?

At a Catholic marriage you prepare your souls by a good confession for a welcome from Jesus in a Holy Communion on the day of your marriage. You are married before the altar; the Mass is said for you, the priest is permitted to do what he is not permitted to do on any other occasion—to interrupt the Mass shortly before Holy Communion and offer a special prayer for you. Jesus is very close by and eager to bless the union, which will conduce to happiness in your home and win rich graces upon you and your children.

In a mixed marriage the priest is permitted to appear only as a cold

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FOR YOUR SCRAP BOOK

(TO CLIP AND SAVE)

THE VIRGIN BIRTH

(By Rev. J. Ritchie Smith, D. D., Professor of Homiletics in Princeton Theological Seminary, quoted from "The Holy Spirit in the Gospels," pages 53-55).

THERE is no good reason to doubt that the verses containing the account of the Virgin Birth belong to the original text of the Gospels. They are found in all Greek manuscripts, and in all the early versions, Syriac, Latin, Coptic, Armenian. The Syriac manuscript discovered by Mrs. Lewis and Mrs. Gibson at Mt. Sinai in 1892 is probably of the fourth or fifth century, of the same age, approximately, as the oldest Greek manuscripts that we have, and like them, represents a much earlier text. In this version Matthew I, 16, reads: "Joseph, to whom was betrothed Mary the Virgin, begat Jesus, who is called the Christ." In his commentary on Matthew, Allen holds that this is probably "the nearest approach now extant to the original Greek." But even if we should set aside all other authorities in favor of this single manuscript, the reading must be regarded as interesting rather than important; for the Virgin Birth is explicitly affirmed in verse 18 of the same chapter: "And the birth of the Christ was on this wise: When Mary, his mother, was espoused to Joseph, when they had not come near one to the other, she was found with child of the Holy Ghost." It is obvious, therefore, as Allen recognizes, that "begat" in the passage cited expresses a legal relation and not actual paternity. The exception which this manuscript seems to present is therefore apparent only, and the Virgin Birth is attested by every authority that we possess.

There is, moreover, abundant evidence that the Virgin Birth was embraced in the creed of the Church from a very early date. Near the close of the second century we have the testimony of Clement of Alexandria and Irenaeus, who includes "the birth from a virgin" among the articles of the creed which the Church had received from the Apostles. About the middle of the century similar witness is borne by the Diatessaron of Tatian, the earliest harmony of the Gospels known to us, which contains the narratives of both evangelists, except the genealogies; by Justin Martyr and somewhat earlier, perhaps as early as 125, by the Apology of Aristides. In the Epistle of Ignatius to the Ephesians, written about 100, we read: "Now the virginity of Mary was hidden from the prince of this world, as was also her offspring, and the death of the Lord; three mysteries of renown, which were wrought in silence." "This passage," says Bishop Lightfoot, "is more frequently quoted by the Fathers than any other in the Ignatian Epistles."

To these witnesses must be added the so-called Apostles' Creed, which for substance of doctrine may be traced as far back at least as the middle of the second century.

This witness is drawn from all parts of the Church, from Syria and Gaul and Egypt and Rome. And these men affirm that they do not speak for themselves alone but express the faith of the holy Catholic Church throughout the world.

Fundamentals of Faith Tested By Reason

BY RT. REV. JOHN F. NOLL, D. D.
Bishop of Fort Wayne.

XXVII. THE GENUINENESS AND CREDIBILITY OF THE BIBLE.

NOT until the last century was there any dispute whatsoever, either among Christians or among infidels, concerning the authorship of the Holy Scripture writings. In order to create a case against Christianity the apostles of modern infidelity attack the authorship of certain Old Testament and New Testament writings, but they never offer valid reasons for their attack. Anti-Christian writers have existed from the beginning, and were quite numerous in the early centuries of the Church, but they never thought of opposing Christianity on the score of the unreliability of the New Testament Scripture. For instance, Celsus, who lived in the second century, quotes passages from the books of the New Testament, and does not question their authorship. Porphyry, who lived early in the third century, while vehemently opposing Christianity, takes the authenticity of the gospels for granted. Even Julian the Apostate, who lived in the fourth century, attributes the four gospels to the four persons whose names they bear.

No one has ever questioned the genuineness of the ancient classics and other writings which have come down to our time. Yet there would be a thousand times less reason to preserve them with care. Who disputes the authorship of the works ascribed to Caesar, to Cicero, to Tacitus, to Josephus?

Let us give brief consideration to the reputed authors of the gospels, Matthew, Mark, Luke and John. From the very beginning the gospels have been credited to them; and, if they were the authors, then certainly they were reliable writers. They did not write, as people today write history, by copying from works of previous historians. They told what they were eye-witnesses and ear-witnesses of; they wrote for the benefit of people who were their contemporaries, and, therefore, within whose power it would be to have refuted their narratives. St. John writes, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled . . . we declare unto you" (I John 1-3). St. Luke says practically the same thing, "According as they have delivered them unto us, who from the beginning were eye-witnesses and listeners of the Word" (Luke 1, 2).

There would have been greater reason for early century enemies of Christianity to question the credibility of New Testament writings than to question the reliability of any other books ever written, because of the strange message they contain: "Christ crucified, unto the Jews indeed a stumbling block, and unto the Gentiles, foolishness" (I Cor. 1-23). Their message was in direct opposition to all customs and practices then prevalent in the world, and resulted in the persecution of the Christian Church covering a period of three hundred years. The Evangelists were so sincerely in earnest that they sealed their message with their blood. So much did they love truth and hate lying that they went to a cruel execution rather than retract anything they wrote or preached. The apostles generally were such firm believers in the things they wrote and taught that they accounted it an honor to suffer "stripes and torture" in defense of the same.

Those who followed the New Testament writings finally triumphed over all their enemies, even over the powerful Roman Empire, and changed the face of the earth after possibly 10,000,000 had died martyrs in testimony of their firm belief in what they taught. There are extant copies of the New Testament 1,500 years old, and the writings of the earlier Christian apologists are replete with texts copied from first century New Testament manuscripts. Hence only pride and prejudice can account for the infidel's unreasonable attitude towards Holy Scripture.

Now, if the New Testament writings are credible, then the Old Testament Scripture must also be, because it is frequently quoted and referred to in the New Testament. The Hebrew people, who followed the Old Testament writings, were the only people in the world in their day who worshipped one God, and who practiced morality.

The Church is True Protector of Marriage Bond

WRITTEN FOR OUR SUNDAY VISITOR BY THE REV. H. C. HENGELL, Ph. D., MADISON, WIS.

Rev. H. C. Hengell, Ph. D.

American newspapers have a keen sense of "news value." Charles Dana, the famous editor of the New York Sun, is reported to have said that if a dog bit a man it did not matter, but if a man bit a dog it was front page stuff. The Marlborough-Vanderbilt case of marriage annulment has kept the front page of the daily newspapers for weeks. It has all the elements of "news value." It is extremely rare. It concerns very prominent persons. It affords food for wide discussion. As usual in such cases comment has been hasty. It has not waited for all the facts. In view of the latest details that have found their way into print, Bishop Manning, the Episcopal Bishop of New York, must now feel that his comment was rash and premature.

In 1895 Consuelo Vanderbilt, age seventeen, was coerced by her mother's threats, including one of suicide, to give only unwilling consent to a marriage contract with the Duke of Marlborough. According to natural as well as ecclesiastical law, marriage cannot originate from consent dictated primarily by force and fear. For this reason Consuelo's marriage was only apparent, not real. It was null and void from the start. At the recent request of Conseulo, the evidence was considered by the highest matrimonial court of the Church and the nullity of this marriage officially ascertained and declared.

The dogma that Rome never grants divorce from a valid and consummated marriage remains untouched and undisturbed by this and other decisions of annulment. Divorce is the absolute breaking of a marriage bond that admittedly exists. Annulment is the decision, based upon solid and sufficient evidence, that a supposed marriage did not in fact occur, that because of some impediment of natural or ecclesiastical origin, a so-called marriage was null and void from the beginning. Civil law everywhere makes the same distinction. Failure to note the essential distinction between divorce and annulment betrays gross ignorance.

Teachers of history who cite cases of annulment as cases of divorce granted by the Church betray their unfitness for the positions which they hold.

Critics who, like the Episcopal Bishop Manning, insinuate that the Church sneaks around divorce by granting decrees of annulment to rich and prominent persons are dishonestly prejudiced. In the very early history of his sect, Bishop Manning may find

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It is the Duty of Every Christian To Strive for Personal Holiness

Rev Albert Muntsch, S. J.

(Concluded)

Those whose energies are devoted to nobler ideals than the quest of gold teach by example. In society there is, unfortunately, too large an army of men who live apparently only for the vanities and fleeting show of the world. What if all men, without exception, were devoured by this uncanny ambition to lord it over others, to display more frivolous pomp and luxury than their poorer neighbors? Would not life become a mad whirl leading untold victims to ruin and untimely death? Hence it will be vain to try to reform society and to work for its salvation, unless this lesson of self-restraint in the use of material commodities be taught the men of our time.

Now few realize that the world owes a large debt of gratitude to the members of religious orders who bind themselves by vow to give up the search after wealth and to live content in holy poverty. The religious orders are sometimes said to be "unsocial." But in reality they perform a social work of the highest kind. For to give good example to men immersed in the pursuit of gain is indeed a social service. No one can deny that St. Francis of Assisi became one of the greatest social apostles of the 13th century precisely by his practice of poverty. He espoused "the Lady Poverty" and he was known as the "Poverello" or "poor little man of God." Men seeing the genuine peace and happiness of this servant of God were influenced by the charm of his admirable virtues. One Francis living at peace with all men and renouncing worldly gain for the sake of his brethren, is a greater factor for social peace and progress than a thousand glib talkers who harangue the crowds on the "brotherhood of man" and practice not what they preach.

Who would expect a thorough man of the world, a modern among moderns, to give expression to thoughts like these? But William James speaks the praises of "Poverty" as perhaps no one has spoken them in our day. He refers especially to the "social blessings" that enrich society as a consequence of the practice of voluntary poverty on the part of large numbers of men. "Poverty is indeed the strenuous life without brass bands or uniforms or hysteric popular applause or lies or circumlocutions; and when one sees the way in which wealth-getting enters as an ideal into the very bone and marrow of our generation, one wonders whether a revival of the belief that poverty as a worthy religious vocation may not be the 'transformation of military courage,' and the spiritual reform which our time stands most in need of."

He concludes by asking his audience to "ponder seriously" this matter. For "the prevalent fear of poverty among the educated classes is the worst moral disease from which our civilization suffers."

That the other two fearful spiritual evils referred to by St. John, namely, "the lust of the flesh" and "the pride of life" are prolific sources of misery among men is proved by everyday experience. For if the greed for gold slays thousands, the demon of impurity, the sin that scourges even the children of the transgressor, slays a hundred thousand. How can there be social peace and happiness when the law of God, commanding purity in thought, word, desire, and deed, is flagrantly condemned? And yet the world makes little of this hideous malady. Social reformers are afraid to attack it at its source. They somtimes remind the victim of foul lust of the awful consequences in this life, but they do not speak of the dread punishment which overtakes the unrepentant in the world to come.

How, then, can men lead a higher life, how can society be saved from moral pollution, unless this heinous vice be checked? Floods of filth are set free by pen and picture, by the theatre and even by the pernicious writings of so-called reformers. The world has been deluged with fiction in which the lure of sex is the keynote, and the mad dance to ruin and everlasting perdition goes on apace. Congresses of social hygiene and sex-instruction in schools have done lit-

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The Organization of the Catholic Church

BY THE REV. JOHN M. RYAN, C. S. C., PH. D., NOTRE DAME, IND.

The City of God.

THE organization of the Christian body had reached a high degree of perfection at the opening of the fourth century. The bishops, the successors of the apostles, were everywhere looked on as the divinely appointed administrators of their churches. The Apostolic Constitutions give us a vivid account of their position in the Christian world at this period. Eusebius and all the fragments of contemporary literature bear out this view. The bishop was the visible and ministerial head of the Church. There could be only one in each church, this was a law of the Council of Nice. The bishops alone could ordain and they kept up the hierarchial body by the imposition of the hands on worthy subjects at stated times and according to the needs of the churches. As a rule baptism, penance and confirmation were reserved by the bishop. He was the judge of the Christians and his weekly court was resorted to by them for the settlement of their difficulties. He was the administrator, responsible to no one, of the church goods, which he managed through his deacons, especially the chief or archdeacon. The name is not so very old, but the office goes back to the middle of the second century in the Roman Church, where the chief deacon of the bishop generally succeeds him.

The deacons were the caretakers of the lands, legacies, internal affairs of the church, the secret messengers of the bishops, the eye and ear and right hand of the bishop. So great was their historic power that they not unfrequently overshadowed the priests and were the actual rivals in the diocese of the bishop himself.

The priests at this time were frequently preachers, cathechists, instructors, with the power to offer the holy sacrifice and supply the bishop's place in administering baptism and receiving penitence. They were the bishop's council, without which he ought not to act. They managed the See in the period of vacancy, but reserved the mightier matters for the future bishop.

As a rule the Church sought to choose her priests and deacons from the unmarried youth, and already the schools of Alexandria, Caesarea Jerusalem, Rome, Antioch and Edessa were the seminaries for the clerics. But for many reasons capable men of this class were not always to be had and the church then and long afterwards was glad to get the services of men who had been once married and were satisfied to live celibate lives, and possessed the other qualifications. It is folly to deny that at the begin-

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Pertinent Reflections on Communist Aggression

Edit.. , the Washington Post, Dec. 13, 1926.

THE fact that the government of Mexico is making war upon Nicaragua is officially announced by President Diaz of Nicaragua. He states that the Mexican government is now organizing an expedition to be launched from Puerto, Mexico, against the Atlantic coast of Nicaragua. He appeals to all Nicaraguans to unite to repel this invasion and to block the efforts of the Mexican government to establish communist regimes in Nicaragua and neighboring countries. President Diaz declares that no Central American republic will be safe if the Mexican government succeeds in destroying republican government in Nicaragua.

The United States government is fully aware of the conspiracy which is fostered by the government of Mexico against the independence of Nicaragua. The movement was exposed some weeks ago. The Calles government denied that it was involved in the affairs of Nicaragua. But this denial was mere mendacity, and now it appears that the aggressions against Nicaragua are becoming still more bold and formidable.

Having recognized the Diaz government in Nicaragua, it is the plain duty of the United States to befriend it. This duty rests not only on moral grounds, but upon the practical ground of self-protection. American life and property are endangered by the war which the Mexican communists are making upon Nicaragua. The success of the communists throughout Central America would bring the United States into collision with them at all points, wherever an American citizen was injured or in peril. No compromise between Americanism and communism is possible. They cannot exist side by side. A clash with Mexico itself is one of the inevitable events of the incoming year, as a result of the capture of the government of Mexico by communists.

In our opinion the Department of State has made a mistake in failing to enlighten the American people as to this situation. Many Americans look upon communism as a mere

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LITTLE GLEANINGS FROM HERE AND THERE

INDIANA WON'T EVER BE THE SAME, ROGERS SAYS, AFTER WHAT CARNEGIE TECH DID TO NOTRE DAME.

Indianapolis, Ind., Nov. 27.—Carnegie Tech and I both hit Indiana today and she will never be the same old State again.

She was just beginning to pull herself back together and get the last of her Florida stragglers back and every thing was going fine when Notre Dame, the State's one best ad., went back to Pittsburgh and "Andy's boys" jumped on 'em in the first period and did the black bottom on them the rest of the afternoon.

Say, I wish you could see the old State tonight. It hasn't been as blue since the night Jim Watson was elected. Old Abe Martin (Kin Hubbard), who is sitting here by me, can't even think of a "saying," and George Ade's golf course is "to let." It's the worst thing that has hit Indiana since the Klansmen run out of sheets.

Yours from the sandbanks of the Wabash. WILL ROGERS.

FINDS PROTESTANTISM IS LOSING GRIP ON YOUTH

"Protestantism today is losing its grip on adolescent youth as never before in 500 years. If the confidence of youth is to be regained, and the revolt of young people against the moral precepts of the church is to be checked, the churches must avail themselves of every possible means of firing their imagination."—Rev. Dr. S. Parkes Cadmon, before meeting of New York Presbyterian and Congregational ministers.

DISBELIEF OF GOD SCORED BY PSYCHOLOGIST.

"A man is a fool who doesn't believe in God," declared Dr. Frederick Woellner of the University of California in Los Angeles, at a brotherhood meeting at the Y. M. C. A. In an especially brilliant and inspiring address the psychologist contributed the third of his series of four lectures last night, which seek to develop a set of principles fundamental to all Christian thinking and religious expression.

"Our problem is to fit into the world God made and not yell so much," was one of the forcible and characteristic remarks of the speaker. —Los Angeles Express, Dec. 3, 1926.

ONE HUNDRED PER CENT. AMERICANS.

(Pittsburgh Press, Dec. 24, '26.)

Ever since the beginning of the world war we have been pounded on the ears with resonant oratory about "100 per cent. Americans." No one has been able to establish definitely what ingredients went to make up the perfect patriot, so many different standards of measurement, and all satisfactory to those advancing them, having been employed.

Pittsburgh city council may be called upon to decide the question. It has before it a protest against the erection in Schenley park by the Sons of Italy of a statue of Christopher Columbus. The protest is signed by the Knights of American Krusaders, who contend that the project is "un-American."

Christopher Columbus was here, of course, before there were any Krusaders, and when there were no Americans but red ones, who have now been about 100 per cent exterminated. Columbus was not an American, he was of Italian birth, which is why the Sons of Italy wish to honor him. But some of our noted men, great minds who have contributed richly to the upbuilding of this country, also would be labeled "un-American" if foreign birth were a bar to recognition as patriots, either of peace or war.

Possibly if Christopher Columbus had been able to forsee that he was opening to settlement a land in which such peculiar ideas as those of the Krusaders would take root he would have kept on sailing when out on that voyage of discovery over four hundred years ago.

AND THIS IS RELIGION!

Chief White Horse Eagle, who says he is 105, and was the model for the Indian head on the buffalo nickel, took part recently in aboriginal religious rites which marked the annual observance of American Indian Day in the Church of St. Mark's-in-the-Bouwerie.

The Rev. Dr. William Norman Guthrie urged his congregation to respond with "Wo-ho-ho-ho-ho" instead of the traditional amens. Throughout the services a tom-tom was beaten and the choir sang anthems taken from the ritual of the Hako, a Pawnee ceremony.—New York World, No. 29, 1926.

Catholic Makers of America

By SCANNELL O'NEILL

Author of "Converts to Rome in America" etc. Co-Editor of "Some Roads to Rome in America".

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JURISTS.

(Continued)

Hugh Thomas Taggart, Washington; the prosecutor of Guiteau. Assistant Attorney-General of U. S.

John H. M. Wigman (1835-). U. S. Attorney, Green Bay, Wis. 1893-1897.

John L. Walsh. Associate Justice Supreme Court, N. Y.

John Nicholson Washington (1819-69). Mayor of New Bern, N. C., etc. Graduate of Yale.

James H. Webb (1854-1924). Judge of the Superior Court of Connecticut, 1914-24; lecturer at Yale.

William R. Weld, Associate Justice County Court, Rockford, Ill.

David C. Whittlesey, New Canaan, Conn.

Homer Wheaton (1804-94). Millbrook, N. Y. Father of Judge Charles Wheaton of Poughkeepsie. Convert Episcopal minister.

Daniel Kimball Whitaker (1801-81) A.M., LL.D. New Orleans. Convert Unitarian minister; graduate of Harvard; author. It was his grandfather who secured the funds for the founding of Dartmouth College.

Ross Wilkins (1799-1872). Judge of Territorial Michigan, 1832-36.

Jared I. Williams (1832-). Lancaster, N. H. Son of Governor and United States Senator Williams.

Benjamin Wilson (1826-1901). Assistant Attorney-General of West Va Member of Congress, etc.

Walter Pellington Winsor (1874-1911). Boston; graduate of Harvard

John Still Winthrop (1848-). Tallahassee, Fla. One of the two living heads of the historic Winthrops of Massachusetts.

Sterling A. Wood, Birmingham, Ala; son of General S. A. M. Wood.

Judge Dudley Wooten, Seattle, Wash. Member of Congress, etc.

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A BRIEF SURVEY OF FT. WAYNE DIOCESE

FORT WAYNE DISTRICT

HONOR VICAR GENERAL OF THE DIOCESE ON FEAST.

Attractive Program Given for Msgr. John H. Oechtering at St. Mary's Hall.

Ranging from the primary department to the grammar class, boys and girls of St. Mary's school, Fort Wayne, united their efforts last Sunday afternoon in the presentation of a most attractive program in honor of the patronal feast of Rt. Rev. Msgr. John H. Oechtering, Vicar General of the Diocese of Fort Wayne, and rector of St. Mary's church. The program incident to the feast was under the efficient direction of the School Sisters of Notre Dame. An audience of over 700 persons enjoyed the entertainment which was one of the most novel yet given by the students.

St. Mary's school orchestra with Antoinette Bickel at the piano opened the program with the "Holiday March." Twenty-nine little boys of grades three and four greeted pastor, parents and friends in the role of "Little Esquimaux." They were appropriately attired and after their recitations were about to bid adieu when a great bear appeared, but was promptly defeated with a shower of cotton snowballs.

In the congratulatory message "A Shower of Roses," twenty-eight girls of grade six took part. They were daintily attired in white and wore roses. They took their places on either side of a lovely statue of St. Terese, the "Little Flower." Felicitations were extended Monsignor Oechtering and fresh roses carried by some of the students were collected and the bouquet formally presented.

The "Blue Danube Waltz," Dorothy Denzel and Mary Buonoma at the piano, was given with pleasing effect by St. Mary's orchestra, which also delighted with "Amaryllis Gavotte," Margaret Deppen accompanying on the piano.

Sixteen girls of grade five participated in the Waiting Maids' Drill, and evidenced their ability in serving at the "Christmas Tea Party" given by twenty-three little girls of grades three and four. The latter were attired in white and several of the children carried dolls. Old fashioned grandmothers, the little girls of grades one and two, numbered thirty-six. They, too, were served by the Waiting Maids. The little grandmothers in their picturesque attire sang, recited, knitted, sewed and chatted to the enjoyment of the audience. Donizetti's sextette from "Lucia," a violin duet by William Parrot and John Rinehart, was excellent. A Polish dance by K. Schwarwenka given by eleven children in the rhythm orchestra, with Lucile Gerber at the piano, was highly enjoyable.

Miss Marie Noll appeared in the role of mother and Leslie Pranger as Sandman in the number entitled "Bye-lo-Land," in which twenty-seven small boys of grades one and two presented a pretty sketch. The little fellows in their pajamas and carrying their pillows, took their places on the stage which was arranged like a nursery. After night prayers were said they prepared to sleep, but the spirit of mischief was abroad and a lively pillow fight resulted. The Sandman exercised his power and later, on awakening, the children related their dreams.

A spectacular number was the Venetian Flower Drill by twenty-five girls of grades seven and eight. Eight of their number carried large rose arches beneath which passed other dancers with smaller floral arches and then a band of young girls with rose bedecked ropings of green. All of the students were in unique Venitian costumes and many intricate and beautiful figures were executed in their dance which concluded with a stage picture formed by three groups. Colored lights were effectively used in the showing of the drill.

Miss Dorothy Romine, pianist, artistically gave Trelcar's "Jolly Sleigh-ride Galop," a descriptive number, boys behind the curtain jingling sleigh bells, singing, cheering and whistling. It would be difficult to find a livelier group of news-boys than were the forty-three students of grades five and six who marched on the platform, each one carrying a Journal-Gazette bag and a bundle of papers. They sang and recited, announced the contents of morning and evening papers, demonstrated their selling abilities, gave the newsboys' yell and several of the little lads indicated that they were on their rounds with the morning paper bright and early, so that their readers would have all the news before breakfast. They left the platform whistling cheerily. Eighteen boys of grade seven presented a boot-black drill. They carried their boxes and brushes and exemplified their ability to give a "first class shine." The "Dream Waltz," violin, cornet and piano, was capably given by the Christman trio.

Under the direction of Prof. DeSilva, twenty boys of grade eight presented the operetta, "The Little Vagrants," roles essayed by Edward Trentman, John Pearson and Albert Rager, as Tom, Tim and Ned. Ten of the players impersonated waifs of a great city. Other characters included an Italian bandit, a peanut vender, a Hebrew salesman, a sausage vender, a Chinese laundryman, an old slat and a police officer. The time was New Year's eve when a reunion was held by the little waifs and their friends. The setting was appropriate and the sketch cleverly given. Especially pleasing was the singing of little Tim (John Pearson) accompanied on the violin by Ned (Albert Rager).

COUPLE AT SUMMIT MARRIED 50 YEARS

Observance of the golden wedding anniversary of Mr. and Mrs. F. P. Miller was the occasion of most impressive and largely attended services at 9 o'clock Tuesday morning, January 4, at St. Michael's church, Summit, Ind. It was the first event of its kind in the history of the parish. Solemn High Mass of thanksgiving was celebrated by Rev. Otto A. Peters, pastor; Rev. Herman Joseph Miller, assistant at St. Peter's church, Fort Wayne, a cousin of the jubilarians, was deacon; and Edward Miller, a seminarian, grandson of the couple, was sub-deacon. Rev. John A. Dapp, of the Cathedral of the Immaculate Conception, was master of ceremonies. The jubilee sermon was given by Rev. Ignace Zircher, pastor of St. Joseph's church, Laporte. Mr. and Mrs. Miller were escorted to the Communion rail by four grandchildren carrying yellow chrysanthemums.

At the noon hour the jubilarians were hosts to 85 guests at a sumptuous dinner. The rooms of the home and the tables were attractively decorated with flowers. A reception was held during the afternoon and Mr. and Mrs. Miller were the recipients of many lovely gifts in remembrance of their golden wedding.

HOLY NAME ELECTION HELD AT ST. PETER'S

Officers Installed by Past President; Plan Benefit for Catechists January 17

Annual election and installation of officers featured the monthly business meeting of St. Peter's parish branch of the Holy Name society, held last Sunday morning after breakfast in the school assembly room, Fort Wayne. Rev. Charles H. Thiele, rector of St. Peter's and spiritual director of the society, addressed the men at the opening of the meeting. As the result of a plan on the part of the organization to assist the Society of Missionary Catechists, Victory-Noll, Huntington, it was decided to entertain the membership at a card party and bazaar to be followed by a luncheon in St. Peter's auditorium, at 8:15 o'clock Monday night, January 17.

In preparation for the social function a meeting of the officers and special committee appointed was held in the school assembly room last Tuesday night at 8:30 o'clock. Newly elected officers are: Charles Manett, president; Dr. Fred Bosler, vice president; Clarence Christen, recording secretary; Edward Mettler, financial secretary; Edward Boedeker, treasurer. Past President Ben Harber presided at the installation following election.

Members of the committee for the Catechists' benefit card party are: Dr. Fred Bosler, Ralph Redding, Robert Freiburger and Theodore A. Walzer.

BROTHER TOBIAS, C. S. C. GUEST IN FORT WAYNE

Brother Tobias C. S. C., of the Congregation of Holy Cross, Notre Dame, left Fort Wayne on Monday for Indianapolis en route to Tennessee. For more than a week he was the guest of members of his community, the faculty of the Central Catholic High School. Brother Tobias, 40 years ago, was a teacher at the Brothers' school in this city and returned for a time at a later period. A large number of the city's best known professional and business men were among his pupils. For several years he taught at St. Edward's College, Austin, Tex., and Holy Cross College, New Orleans, La. He is now representing the Ave Maria and is traveling extensively. The Venerable teacher has already celebrated his golden jubilee as a brother in the Congregation of Holy Cross, coming to Notre Dame in 1875.

LAFAYETTE DISTRICT

TWELVE TAKE PERPETUAL VOWS AT LAFAYETTE

The following young ladies were invested with the white veil in the Community of the Poor Sisters of St. Francis Seraph of the Perpetual Adoration, at St. Francis Convent, Lafayette:

Miss Pauline Kochis, Colorado Springs, Colo., Sister Mary Rocha; Miss Helen Faust, Indianapolis, Ind., Sister Mary Olga; Miss Monica Fleckenstein, Omaha, Nebr., Sister Mary Gertrude; Miss Anna Roth, Indianapolis, Ind., Sister Mary Joan; Miss Anna Lopez, Las Vegas, N. M., Sister M. Consuela; Miss Mary Strasser, Kentland, Ind., Sister Mary Alba; Miss Mildred Baker, Almyra, Ark., Sister Mary Reinula; Miss Cecilia Bresnahan, Lafayette, Ind., Sister Mary Ina.

The following Sisters made their first Profession of Vows:

Sister M. Leocadia, Germany; Sister M. Angelita, Fowler, Kan.; Sister M. Edna, Havre, Mont.; Sister M. Euphrasia, Nambe, N. M.; Sister M. Mercedes, Penn Blanca, N. M.; Sister M. Cordula, Memphis, Tenn.; Sister M. Justine, Plattsmouth, Nebr.; Sister M. Viatora, Ravenna, Nebr.

The following Sisters made Perpetual Profession of Vows:

Sister M. Cerenis, Germany; Sister M. Josephany, Germany; Sister M. Maurella, Germany; Sister M. Anandis, Germany; Sister M. Agathonia, Antwerp, O.; Sister M. Hildeberta, Huntington, Ind.; Sister M. Hubertilla, Dodge, Nebr.; Sister M. Johanna Bap., Paoli, Ind.; Sister M. Bonagratia, Gasconade City, Mo.; Sister M. Oliveria, Genoa, Nebr.; Sister M. Joachime, St. Bernard, O.; Sister M. Paschalinis, Frankfort, Ind.

CHURCH SOCIETY HOLDS BANQUET

The annual banquet for members of the St. Boniface Men's society and their wives, commemorating the 63rd anniversary of the foundation of that organization was held Wednesday evening, Dec. 29th, in the auditorium of St. Boniface school. One hundred fifty persons were present. Frank C. Schneider, president of the society acted as toastmaster. Short talks were made by Rev. Florian Briede, O. F. M., Chas. L. Vaughn, Mrs. George Kunkel and Stephen Oberle. Following the banquet dancing and cards were indulged in. The music was furnished by the Sly Harmony Kings.

GOLDSTEIN WILL DISCUSS MEXICO

Arrangements have been completed by Lafayette Council No. 456, Knights of Columbus, for a free lecture to be delivered at the Family theatre Monday evening, January 10, by David Goldstein, a speaker of repute who is appearing at various cities in the country under the auspices of the Supreme Council of the Knights of Columbus. His address will be entitled "Mexico—the Facts," and is a part of a nation-wide campaign to present to the public facts concerning the troubles in Mexico. The lecture will be supplemented by a musical program and the public is cordially invited to attend.

NOTICE TO OUR READERS

The following are the District Correspondents:

Ft. Wayne—Miss Helen May Irwin, Care of Journal Gazette, Fort Wayne, Ind.
South Bend—Miss Millie McLaughlin, 932 Monroe St., Elkhart, Ind.
Logansport—Miss Mary Hooley, 216½—4th St., Logansport, Ind.
Hammond—Miss Genevieve Meyer, 667 State Line St., Hammond, Ind.
Lafayette—Miss Marie McGrath, 1521 South St., Lafayette, Ind.
Muncie—Kathleen Meehan, 410 South Madison St., Muncie, Ind.

C. D. OF A.'s INSTALL OFFICERS

At the regular meeting of the Catholic Daughters of America, held Wednesday evening, Jan. 12th, the following officers elected at the December meeting took their respective offices:

Grand Regent, Miss Sadie Howell; Vice Grand Regent, Mrs. Mabel Cullinan; Prophetess, Miss Irene Klinker; Financial Secretary, Miss Edith Meyer; Treasurer, Miss Irene Metzinger; Historian, Miss Dorothy Johnson; Monitor, Miss Katherine Muinzer; Sentinel, Miss Mary Grady; Lecturer, Mrs. Beatriee McEwan; Organist, Miss Marie Duffy; Trustees, Miss Dora Flately and Miss Emelia Beemer.

FOURTH DEGREE KNIGHTS MEET

The fourth degree assembly of the Lafayette council, Knights of Columbus, held its regular monthly dinner meeting Tuesday evening, January 4, at the Lahr hotel. Arrangements for the 1927 social season including a ladies' night affair during January were made. Salvatore S. Palma is Faithful Navigator for the new year, and Joseph E. Conley is the new Faithful Comptroller. Other officers of the assembly for 1927 are as follows: Faithful Captain, Gerry A. Mohlinan; F. Admiral, Geo. E. Dahm; F. Pilot, Henry A. Gosling; F. Inside Guard, O. L. Hinton; F. Outside Guard, James H. Cassel; F. Friar, Rev. John A. McCarthy.

SOUTH BEND DISTRICT

RELIGIOUS RECEPTION AT ST. MARY'S

15 Receive Holy Cross Habit

By Millie McLaughlin

The conventual chapel of St. Mary's, Notre Dame, was the scene of beautiful and impressive ceremonies on the feast of the Epiphany, Jan. 6, when fifteen young women received the Holy Habit.

Very Rev. George Finnegan, Provincial of the Holy Cross order, and celebrant of the solemn High Mass was assisted by Rev. Thomas Irving, C. S. C., president of the Holy Cross seminary, as deacon, and the Rev. Timothy Murph, C. S. C., assistant chaplain at St. Mary's as sub-deacon. Rev. William Connors, C. S. C., was master of ceremonies. The sermon, a most eloquent one, was delivered by the Rev. Joseph J. Boyle, C. S. C., who also conducted the eight days' retreat preceding the Reception.

Among those receiving the holy habit was Miss Mary Cavanaugh, of Chicago, niece of the Rev. John Cavanaugh, C. S. C., former president of Notre Dame university. Miss Cavanaugh will be known in religion as Sister Mary Evangel.

Other members of the Reception band were:

Miss Jean Carpenstein, Sister John Marie, Chicago, Ill.; Miss Eula Cosgrove, Sister M. Paraclita, Pocatello, Idaho; Miss Evelyn Summers, Sister M. Rosa, Baltimore, Maryland; Miss Elizabeth McCray, Sister M. Rose Viterbo, Washington, D. C.; Miss Lulu Manes, Sister M. Helen Xavier, St. Louis, Missouri; Miss Teresa Kavanaugh, Sister M. Gabriel Dolores, Austin, Texas; Miss Mary Moran, Sister M. Peter Julian, Chicago, Illinois; Miss Helen Davis, Sister M. Therese Helene, Montpelier, Idaho; Miss Barbara Dermody, Sister M. Laurent, Ogden, Utah; Miss Florence Nelson, Sister M. Leander, Denver, Colorado; Miss Mildred Arndt, Sister M. Ignatius, Los Angeles, Calif.; Miss Inez Hayes, Sister M. Agnes Imelda, Pittsburgh, Penna.; Miss Catherine Coleman, Sister M. Imeldine, Union City, Ind.; Miss Veronica Ducey, Sister Antoine Marie, Chicago, Illinois.

Special services were also held in the Novitiate chapel, where 19 novices, having completed their two years' novitiate, made their first profession. One Sister also made her final profession.

OFFICERS OF HOLY NAME SOCIETY ELECTED

Officers of the Holy Name society of St. Joseph's church, South Bend, were elected at a largely attended meeting held after the services Sunday morning in the parish hall, Leo Rieder was named president; Frederick Winkler, vice president; Thomas Mason, recording secretary; Robert Kissell, financial secretary; Paul Monahan, treasurer; and John L. Herman, reporter.

Addresses were made at the meeting by Rev. William P. Lennartz, C. S. C., and William P. Cass. The breakfast preceding the meeting was in charge of the altar society of St. Joseph's church. At the next meeting of this society, which will be held Jan. 30, members of the Holy Name society will serve the breakfast.

DAVID GOLDSTEIN GIVES LECTURE AT ELKHART

"Mexico" is Topic.

Under the auspices of the Elkhart Knights of Columbus, David Goldstein of Boston, publicist and economist, gave an instructive and interesting lecture on "Mexico" at St. Vincent's hall, Tuesday evening, January 4.

The lecture, which was given free to the public, is part of the national campaign, sponsored by the K. of C.'s to inform the people regarding the REAL facts about Mexico and the government which dominates it. Fred Holtz, a member of the local council introduced the speaker.

"Trouble in Mexico," declared Mr. Goldstein, "is due, not to the Catholic church but is the result of the activities of the revolutionaires, who have dominated affairs in Mexico since 1810. Since that date the church in Mexico has never been free to function as in the United States." The fight," said Mr. Goldstein, "is a fight of socialism against human rights. From a religious point of view it centers against the Catholic church, just as in Scotland it would center about the Presbyterian church or in England about the Episcopalian religion."

After premising his discourse with a survey of Mexico's early history, its inhabitants and their environment, the speaker briefly outlined the political history of the country, tracing it down to the present day.

Mr. Goldstein stated that in 1915, after a previous siege of revolutions and disturbances, Carranza, having promised to protect the interests of Americans and to see that all people in Mexico would enjoy religious liberty, caused the American government, under President Wilson, to recognize the Mexican government. Two years later, Carranza called a convention of military forces which adopted the illegal constitution of 1917 which the speaker declared "is now being enforced with the utmost inflexibility nine years after its adoption."

The balance of Mr. Goldstein's discourse dealt with the unjust provisions or laws of the 1917 constitution which prohibit clergymen the right to vote or hold office, the right of assembly, the right of free press and free speech. It likewise declares that if any clergymen violates any part of the Mexican constitution he shall not have a trial by jury. Among other things, it forbids outdoor religious processions and ceremonies, the taking of religious vows, and community life of religious. And chiefly it prohibits, Mr. Goldstein declared "the teaching of religion to children in any school, public or private."

"Can any man be an American," said he, "and stand for such a law?"

The orator further called attention to the recent fight in Oregon, regarding a similar school law and the decision of the Supreme court declaring that children do not belong to the State but to the parents and that the parents have the God-given inalienable right to educate their children as they wish.

"What have the defenders of Mexico to say in defense of these unjust laws?" asked the speaker. "The main argument is," said he, "we in Mexico are fighting for the same thing that you Americans fought for in 1776—separation of church from state." With due sarcasm, Mr. Goldstein reminded his audience that the war between the United States and England was a fight for the separation of 13 colonies from the government of King George the third and not a religious issue and that the constitution which was not adopted until 1777 carries an amendment stating that congress shall not have right to establish or prohibit religion. Lastly he destroyed this argument entirely by showing that there is no union of church and state in Mexico and has not been for nearly a century.

"Again," said Mr. Goldstein, "the protest is offered that Catholics in Mexico will not obey the laws. When this objection is studied," the speaker declared, "it means that Catholics will not give up all natural and civil rights and it is to their credit that they will not obey what these Revolutionaires call law,"

Mr. Goldstein emphasized the fact that Catholics are taught from their early years to give obedience to legally constituted authority but, "obedience to moral law," he continued, "belongs to God, and that is what Catholics in Mexico are doing, standing by God rather than a tyrannical Caesar."

Mr. Goldstein also submitted figures showing that the wealth of the church in Mexico is not as great as the propagandists would have one believe. In 1810, which was the most prosperous year of the church in Mexico, its churches numbered 10,000, its priests 7,000, and its capital $116,000,000, while in 1916 the Baptist church with the same number of communicants had 51,0000 churches, 36,000 clergy and $272,000,000 capital.

In conclusion, the speaker declared that the Knights of Columbus, thru their educational campaign, are accomplishing a work for their country which is second only to their work during the World War. "If the people know the real facts about Mexico," said Mr. Goldstein, "when the issue does come between the United States and Mexico as it is likely to come, they will stand not as Jews, Catholics or Protestants, but as Americans."

Included among other cities of the district in which Mr. Goldstein is scheduled to lecture are Laporte and Michigan City.

LOGANSPORT DISTRICT

DEHAVEN-PORTER

The marriage of Miss Catherine Lucile Dehaven and Wm. J. Porter took place Saturday afternoon, Jan. 8th, at St. Joseph's parsonage, Rev. Michael J. Aichinger officiating. The bride is the daughter of Mr. Chas. H. DeHaven of High street, while the groom is the son of Mr. and Mrs. Jas. D. Porter of Tenth street. The groom was formerly connected with the Pharos-Tribune reportorial staff and is now engaged in a similar position at West Palm Beach, Fla. The young couple will take up their residence at the latter place.

EASTEND WILDCATS

The St. Bridget basket ball team defeated the Eastend Wildcats last Thursday evening in the St. Bridget gym by a score of 52 to 31. Joe Derby and Fred Klump led the scoring with 10 and 11 field goals respectively. Sines of the Wildcats made 23 of the 31 points scored for the losers. In the preliminary the Southside Specials defeated the St. Bridget Seconda 25 to 13.

HAMMOND DISTRICT

CATHOLIC CENTRAL PLAYERS TO APPEAR.

"The Attorney for the Defense," is the name of the play which has been selected by the Dramatic Guild of the Catholic Central High for presentation in the near future. This play is a three-act comedy-drama and is being prepared under the direction of Rev. Andrew Sneek.

The Guild has already a number of dramatic successes to its credit since its organization two years ago.

ST. CASIMIR'S PLAYERS.

On January 16th the popular cast of St. Casimir's Players will present the Polish version of "Ten Nights in a Barroom" at the parish hall on Cameron street. The presentation promises to be an amusing one and friends are eagerly awaiting to see their popular cast in another splendid program. Tickets may be obtained from any member of St. Casimir's Club.

WILLSAND.

Funeral services for Edith Willsand, twelve-year-old daughter of Mr. and Mrs. G. Willsand, of 993 Park Place, were held from St. Joseph's last Thursday at 9:00 o'clock. Edith Willsand was a student at St. Joseph's and well liked by all her friends.

GARY NEW ORGAN FOR MERCY HOSPITAL

The Mercy hospital chapel now contains a new organ. It was solemnly blessed last week by Father T. F. Jansen, assisted by Frs. J. Toth and J. Nodolny.

The new Moehler organ with a two manual electric action and approximately 70 speaking pipes is the culmination of eight years' saving and effort on the part of the hospital personnel and the Sisters of the Poor Handmaids. It represents an expenditure of $3,000.

Nearly all the Gary priests, prominent business men, physicians of the hospital and their wives, the nurses and many others filled the spacious chapel.

Professor Leo C. Nickasch opened the ceremonies with the thrilling "Marche Pontificale." The Holy Angels' church choir which he directs sang special Christmas selections and the Benediction hymns.

PRIESTS DISCUSS ORGANIZATION OF SISTERS

The Association of the Catholic priests of Gary at several of its monthly meetings had conceived and discussed the idea of organizing the teaching Sisters of the local parish schools. The advantages of such meetings of the Sisters were unfolded and recognized. Acquaintance and understanding among the various communities represented would be fostered. School problems, common or peculiar to each school, could be discussed and often solved. Uniformity of action and method would in many instances result. Each school would be benefitted.

This suggestion of the pastors was enthusiastically received by the various Sisters Superior. A meeting was held in the Judge Gary-Bishop Alerding Settlement House during the Christmas vacation. Forty-five Sisters were present. Father T. F. Jansen, chairman of the Priests' association, addressed the Sisters on the nature, purpose and advantages of such organization. He also proposed and outlined some school problems upon which they might concentrate.

Sister M. Ildephonsa of Holy Angels was unanimously selected chairlady and Sister M. Loretta of Holy Trinity (Slavish) secretary. The Sisters decided that a meeting of the Superiors be held every month and meeting of all the Sisters every three months. The question of text books will be taken up in their initial meeting.

FR. KONDZIELA CHANGED

Rev. Augustyn Kondziela, for some months chaplain in Mercy Hospital, has been appointed to St. Stanislaus' church, Michigan City, during the illness of its pastor. Rev. Julius L. Woods, formerly connected with the Bureau for Indian Missions, has succeeded Father Kondziela.

MUNCIE DISTRICT

SCOUT DINNER HELD.

A most enthusiastic dinner meeting was held Thursday evening at the Elks' Club in connection with the annual re-registration of Scout Troop No. 5, which is sponsored by the Knights of Columbus. This work is done by the Knights for the Troop which is composed of Catholic boys. The Scouts' mothers served the dinner. Talks were given by the local scoutmaster, chairman of the court of honor, the scout commissioner, and the president of the Delaware County Scout Council.

The following boys were re-registered: Robert Traub, Thomas Tighe, James Cannaday, Leo Cannaday, Robert Brand, Eugene Brand, Millard Brand, Robert Clore, Paul Dugan, Thomas Earley, Brian Flaherty, Paul Griewe, Ervin Herdering, Christopher Hinckley, Leo Haney, John McWilliams, Lawrence Pardieck, Mario Pieroni, Thomas Tyrell, James Ryan, William Rahe, Leo Voisard, Richard Burns, Charles Pieroni, and Carl O'Hara.

NEW ISSUE OF PALLADIUM PLEASES

The winter number of the Paladium has been issued by the students of St. Joseph's Academy. The book is dedicated to Rev. Bernard Beigel, the spiritual director of the Academy. Scenes taken of the academy grounds and school activities are shown in the book, and a number of clever and interesting poems and essays written by the students have been issued. A feature of the book is an account of the shrine of "Our Lady of Lourdes," which was recently completed on the Academy grounds. A grotto in honor of the Saint Therese, the "Little Flower of Jesus," has also been erected at the Academy, and an imported marble statue of the saint is to be placed in the niche.

OBITUARIES.

R. I. P.

HUNTINGTON—

DOLAN.

Mrs. James R. Dolan, 84, died at the family residence in this city Sunday. She had been seriously ill for a month. She was born September 15, 1843, to Michael and Ellen Farleigh, at Ann Arbor, Mich. She married Mr. Dolan in 1863, and has been a resident of Huntington for more than thirty years. Surviving are the husband, two daughters, Miss Lena Dolan and Mrs. Eugenia Erlenbaugh, both of Huntington; four sons, Edward J. Dolan, B. C. Dolan, both of Huntington; Louis A. Dolan, Memphis, Tenn., and Leo E. Dolan, of West Palm Beach, Fla. Mrs. Dolan was a member of St. Mary's church and of the Rosary Society of that church. The funeral services were held Wednesday morning at 9:00 o'clock at St. Mary's church with a solemn High Requiem Mass. Burial was made in Mt. Calvary cemetery.

SOUTH BEND

VARGO

Miss Mary Vargo, age 18, died Jan. 2, after a nine months' illness from tuberculosis. Surviving are her parents, Mr. and Mrs. Michael Vargo, four brothers and three sisters. Funeral services were held Jan. 4, from Our Lady of Hungary church, Rev. Geza Gyorfy officiating.

TIROTTA

Funeral services for Frank Tirotta, who died Jan. 1, were held Tuesday morning from St. Joseph's church, Rev. W. P. Lennartz, C. S. P., officiating. Burial was in Highland cemetery.

POROGI

The funeral of Joseph Porogi, who died New Year's day, was held Jan. 3, from Our Lady of Hungary church, Rev. Geza Gyorfy, officiating. Mr. Porogi was the victim of an accidental shooting.

FONAI

Mrs. Theresa Fonai, age 60, died Friday evening after a three years' illness. She is survived by her son, John Fonai. Funeral services were held Jan. 3, from St. Stephen's church, Rev. F. Wenckheim officiating.

ELIAS

Funeral services for Steven Elias, who died Dec. 30, were held Jan. 1, from St. Stephen's church, Rev. F. Wenckheim officiating. Burial was in Sacred Heart cemetery.

MISHAWAKA

DE SCHEPPER

Mrs. Alphonse de Schepper, age 43, died Jan. 1, after a ten days' illness from pneumonia. Surviving Mrs. de Schepper are her husband, two daughters and two sons. Funeral services were held Tuesday, Jan. 3, from St. Bavo's church, Rev. A. Schockaert officiating.

VERMEULEN

Theophiel Vermeulen, age 51, died Jan. 1, following a five days' illness. Surviving are his wife, three brothers and one sister. Funeral services were held Jan. 5, from St. Bavo's church, Rev. A. Schockaert officiating.

MICHIGAN CITY

WOZNIAK

Funeral services for Ludwig Wozniak, age 13, of Porter county, were held January 3, from St. Stanislaus' church, Rev. Joseph Zobel officiating. Surviving are her parents, Mr. and Mrs. Thomas Wozniak, one sister and seven brothers.

LOGANSPORT—

MRS. STREBEL.

The funeral of Mrs. Mary Strebel, wife of Jos. Strebel, whose death occurred Friday night, January 7th, was held last Tuesday morning at 9:00 o'clock from St. Joseph's church, Rev. Michael J. Aichinger officiating. Besides the husband, the deceased is survived by four daughters and one son.

MICHAEL POWERS.

The funeral of Michael Powers, whose death occurred Saturday, Jan. 8th, was held Wednesday morning from St. Vincent's church, Rev. Jas. H. Durham officiating.

LAFAYETTE—

FRANK H. WAGNER.

Frank H. Wagner died Thursday morning at the family home on Sixth Street. He was born in Lafayette December 12, 1876, attended St. Boniface's school and Notre Dame University. In 1901 he married Miss Margaret F. Kessner, who with the following children survive: John H. Wagner, local attorney, and Misses Ruth, Louise and Mary Wagner. He is also survived by the following brother and sisters: John Wagner and Mrs. Wm. Gude, of Lafayette, Mrs. John W. Eggeman, of Fort Wayne, Misses Laura and Philomene Wagner, of Los Angeles, Cal.

MRS. KATHERYN SCHEIDT.

Mrs. Katheryn Scheidt, 55, died suddenly Thursday in Chicago. Surviving is a son, Bert; her mother, Mrs. Susan Bradish, of California, and a niece, Mrs. Vernet Sherrier, of Lafayette. The body was brought to Lafayette for services and burial, which took place Saturday morning.

JOHN F. KIRSCHMER.

John F. Kirschmer died Sunday at St. Elizabeth's Hospital. Surviving are the widow, one brother, Andrew, and three sisters, Mary, Louise and Julia. Funeral Wednesday morning from St. Boniface's church.

MRS. BARBARA BUBB.

Mrs. Barbara Bubb, 84, died Sunday at St. Elizabeth's Hospital. Two sons and two daughters survive, Frank and Fred Bubb, Mrs. Catherine Rayer and Mrs. Barbara Weigand. Funeral Tuesday morning at St. Boniface's church.

MUNCIE—

Funeral services for Mrs. Mary Welsh Norton, wife of John Norton, who passed away Sunday at the family home, were conducted at 9:00 o'clock Wednesday morning at St. Lawrence's church. She is survived by a daughter, Mrs. Godfrey, of Toledo, O., two sons, Al and John, of Muncie, a grandson, a sister, Mrs. Hannah McFadden, and two brothers Michael and Patrick.

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Always direct questions to BUREAU OF INFORMATION or to DEPT Q, in separate envelopes. Questions should never be written on same sheet with subscriptions.

In the "Union Tidings" of Cincinnati, O., a Jewish publication, issue of October, 1926, there appears (pp. 6-8) an article on the Jewish religious exhibit at the Philadelphia "Sesqui." In the course of this article it is alleged as follows: "The exhibit aims to set forth the value of Jewish religious institutions in the upbuilding of America... It stresses the fact that the Old Testament contributed the ideals upon which the American democracy was founded, and emphasizes the fact that a Jew constructed the maps that Columbus used on his voyage of discovery, another contributed the funds required for the expedition, and five Jews accompanied him on the voyage," etc. Please verify in Information column.

The claims set forth in the above are very moderate indeed, considering what extravagant propaganda on the subject has been published as every October 12 rolled around. It has been asserted by various propagandists repeatedly and with increasing stridency since 1922 that Christopher Columbus himself was a Jew, and not a Catholic at all. But, of late, the propagandists seemed to have tired of harping on this string; and they have worked with all their might, since the advent of the K. K. K., to transfer all the honor for the discovery of America from Columbus to Lief Ericson, because, you know, Columbus was a Catholic! It is really funny to watch the antics of these paid propagandists!

To begin, a certain Dr. Kayserling, in 1894, published in Berlin his "Christopher Columbus and the Participation of the Jews in the Discoveries of the Spanish and Portuguese," in which the claim was made that Columbus was a Jew. The book "fell flat" but the idea was a "hot one;" and, in 1910, Vincente Blasco Ibanez, the Spanish novelist and "Grand Orient" cafe-revolutionist revived it, according to his own statement to the correspondent of the *Texas Jewish Herald* of Houston, in his book, *Argonauts. (Jewish Herald*, Nov. 22, 1923.) Ibanez claimed the honor of its discovery and very excitedly outlined his theory in full.

Then we find the Hearst sheets singing to this same key in 1915. Dr. John G. Coyle of New York City replied at that time to an editorial in the *New York Evening Journal* (Oct. 14, 1915). Since that time the Hearstian line of magazine sections has sprung the myth regularly about every 12th of October. Another link in the chain is the visit, in 1917, of the Rev. Dr. Madison C. Peters, whilom pastor of the Baptist Church of the Epiphany of New York City, to Atlanta, Ga., where, on March 8, 1917, he delighted the congregation of the *Temple* by his extravagant claims for the Jewish antecedents of Christopher Columbus. He was invited back to deliver another as extravagant lecture on "The Masons as Makers of America." The American Revolution, according to the Rev. Dr. Peters, "was wholly a Masonic improvement." An article by the Paris "Special Correspondent" of the *Herald and Examiner* of Chicago (Oct. 1, 1922) shows propaganda at its flood-tide. America is the "isles of the west" spoken of by Isaias, from which Israel was to be regathered to Jerusalem. (The "Anglo-Saxons," of course, are the "ten lost tribes.") Columbus sailed in "the ships of Tarshish" for the New World. A mysterious picture is unearthed in Belgium. It has no title and its author is anonymous. Three Hebrew faces are shown. One of these has a resemblance to that of Columbus. Columbus' father was one of the Jews who was exiled from Spain by the command of Ferdinand and Isabella, etc. The very name Colon (Spanish for Columbus) is full of mystery, etc. We are seriously asked to believe that its Latin form would be "Colonus" instead of Columbus, etc. It is insinuated that the Jesuits have been up to some more of their tricks. Then comes the *New York Times*, after a year, asserting that "recently discovered documents would seem to show that the money was lent by Spanish and Portuguese Jews" (i. e., to outfit the first voyage of Columbus). What documents, please?

But, notwithstanding the intensive effort, made about 1922, to put over this legend (one of the propagandists appeals to all mankind "to move heaven and earth" to make it known), all the evidence is against it. In the first place, the theory has no support in any document contemporary with the time of Columbus. At all times and in all places Columbus practised openly and fervently his Catholic faith. The *Jewish Encyclopedia*, in its article on "Christopher Columbus and the Jews," does not dare to make the claim that Columbus was a Jew or of Jewish racial origin. It contents itself with mention of certain Jewish acquaintances of Columbus or Jews with whom the discoverer had business relations.

As for the Jew who "contributed the funds required for the expedition," the reference here is to Luis de Santangel (Louis of the Holy Angel), one of the treasurers of the Catholic religious order known as the "Holy Brotherhood" and "receiver of the ecclesiastical revenues of Aragon" (Washington Irving). Luis de Santangel was, indeed, a Jew racially; but he was a fervent Catholic in religion. He was ordered by Queen Isabella to provide funds for Columbus' first voyage *out of these ecclesiastical revenues*. It is on record that the consent of the other treasurer of the "Holy Brotherhood" was necessary before these funds could be so disbursed. Santangel obtained this consent; hence, it was the Catholic Church which furnished the means (17,000 ducats) for Columbus' first voyage of discovery.

I noticed a Catholic friend wearing a pin which has on it two letters like X and P. Do you know the meaning of these?

These characters are the two initial Greek letters, chi and rho of the Greek name for Christ (Christos). This is one of the very early Christian symbols and is sometimes spoken of as the chirho. By the placing of one character upon the other a complete and characteristic monogram of Christ is obtained. This is inexactly called the Constantinian monogram, although it was in use before the time of Constantine. It gained this name, however, because in his day it came much into fashion, and derived a triumphal signification from the fact that the emperor placed it on his new standard.

Every Catholic should make a will, and in it remember his parish church and some religious or charitable work conducted by the Bishop of his diocese. Should he wish OUR SUNDAY VISITOR to serve him he should use the following form:

I give, devise and bequeathe to OUR SUNDAY VISITOR, an Association incorporated under the laws of Indiana, the sum of $_____ to be used for [Here mention the cause, e.g. Missionary work among the Mexicans, the Missions in general, the support of poor students for the priesthood, the distribution of literature, etc.]

How the Convert-Priest Answered His Inquirers

(By Rev. J. R. Buck, Salem, Oregon)

CHAPTER X

(Continued)

My friend had become so interested that he had forgotten his evident intention of withstanding anything which might be said contrary to his views.

"Why," he exclaimed, "I never paid any attention to this scripture before. To be sure, I have read it, but was taught that Jesus spoke figuratively. Do you not think this possible? Communion in most of the Protestant churches is but a remembrance of the Last Supper. Very few, I think, take the words literally."

"I know this objection is often brought," I replied, "but we see how emphatic Christ was in saying His words were literal. 'Verily, verily,' He says when the Jews objectel. 'Most emphatically I say unto you that unless you eat the FLESH of the Son of Man, and drink His BLOOD,' does not sound as though it was figurative, and besides, we know that Christ always corrected anything which might be misunderstood. Whenever there might be a doubt, Christ always explained."

"Can you quote any instances?" asked the young man.

"Yes, let us again refer to the Bible. In the third chapter of St. John we read where Jesus told Nicodemus that unless a man be born again he cannot enter into the kingdom of Heaven, and when He saw His meaning was not understood by Nicodemus, He added 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven,' or that baptism was necessary. Here we see our Lord's intention of making things clear.

"And again when He had warned the disciples against the leaven of the Pharisees, and finding they had taken an erroneous meaning from His words, as we read in the sixteenth chapter of St. Matthew, He made it plain that He was not referring to the bread of the Pharisees, but to their doctrine, and warning the disciples against that."

For a time there was silence, for the young man was thinking deeply.

"Well, it truly is a different saying," he finally remarked, referring to what the Jews had said concerning Christ's true body and blood, "and I am quite in sympathy with the Jews."

"And are you going to say as many of them did, that you will have nothing further to do with Him?"

He made no direct reply, but asked, "Will you please tell me, Father, how our Lord gave His body and blood to His followers? And where in the Bible can it be found?"

"You will find the institution of the Blessed Sacrament, as we call it, in three of the Gospels, Sts. Matthew, Mark and Luke. It was the eve before our Lord's death, and His Apostles were gathered as He had directed. When Jesus came, a very good account of which is recorded in the twenty-sixth chapter of St. Matthew, He 'took bread and blessed it and brake it, and gave it to the disciples and said Take, eat; THIS IS MY BODY.'

"And He took the cup and gave thanks and gave it to them, saying 'Drink ye all of it—for this is my BLOOD—.' Since all must eat His flesh and drink His blood, He commanded that the Apostles do this, i.e., consecrate His body and blood in the future. This was the first Mass that was said, and the Apostles understood and ever since that time priests who have been ordained for this purpose have consecrated and given His body and blood to the faithful."

The young man was looking at me in a strange fashion, as though I was not entirely honest.

"Do you mean to tell me, Father, that you really and sincerely believe the bread and wine at your service is the body and blood of Jesus Christ? And why is it that only the priest receives the 'blood,' while the rest receive the 'body?' "

His look and tone nettled me, and I had difficulty in not answering him shortly. But I realized that with all his stubbornness and apparent dislike for the Church, he was earnest and sincere. So I smothered the curt retort I was about to make, and said:

"If a priest receives communion outside of Mass, he receives only under the form of bread the same as the lay people, for where the body is, there is also the blood. But if the priest says Mass, he offers the sacrifice of the cross, and both species are offered. And I do say most emphatically that I believe with all my heart when I receive the communion after consecration, either at the sacrifice of the Mass or as communion, I receive indeed the body and blood of our Lord and Saviour, Jesus Christ. I am going to tell you why it was that I, too, was doubtful in the beginning, and I am quite sure that it is the same reason which makes most people doubt. But I do not wish to offend in any way. Be assured of that."

He gazed at me earnestly a minute, and then said "I will not be offended, and should like to hear it."

"Well, it was ignorance which kept me and which keeps many from accepting literally Christ's words," and I arose and emptied the ashes from my pipe. "Scarcely one of us realizes his depth of ignorance, and this is especially true in religious matters."

I waited for a reply, but since none was forthcoming, I went on, no doubt, he thought, irrelevantly. "What did you have for breakfast this morning?"

"Why," he replied with a surprised note in his voice, "hotcakes, eggs and coffee."

"And why did you eat breakfast, or why do you eat at all?"

"To keep alive, to keep my strength, and to grow," he said in a perplexed voice.

"Do you mean to tell me that hotcakes, eggs and coffee will change into something different, or rather, into flesh and blood? Can you believe that?"

"Certainly."

"Please explain it all to me."

"Why, it's through digestion and—and—but you know as well as I do."

"Yes," I replied, "but it is really transubstantiation, isn't it?"

"What's that? Is it an English word, and are you trying to show me up as ignorant?" and his smile was rather hard.

"No, my good friend," I said heartily, "the farthest thing from my mind when I spoke of ignorance, was ignorance of English or anything of that sort. The word is composed of three Latin words which mean—trans, a going over from one thing to another; sub, which means under; and stare, which means to stand. Therefore the word means a going over of the thing which stands under. In this instance it is the going over of the substance of cakes, eggs, coffee, into the substance of flesh and blood. This gives the process a name, but it does not explain it. Digestion is as intelligent as transubstantiation. Perhaps more so. It shows that both you and I are very ignorant of the process after all. And it is this kind of ignorance I meant when I spoke of our not realizing the depth of our ignorance."

"Go on," he said when I ceased speaking. "I am very much interested."

I thought it well to continue along the same line, so I said "What is it that makes this a book?" and I held up a volume which was at hand.

He did not reply, so I asked "Is it the shape, color, weight, printing, or any of those things which might be applied to various objects?"

"No, I don't think it is," he replied slowly.

"Nor is it any of those things which we may apprehend with the senses," I said. "But it is that which stands under any object which makes it just what it is, and nothing more. It is the substance, and strictly speaking, a substance cannot be apprehended with the senses."

"Well, I'll be jiggered!" was his facetious reply.

"If we should put the book into the ground and leave it, it would decay and its substance would become the substance of the earth," I continued, "and there would be a transubstantiation again. A seed is put in the earth, and another transubstantiation takes place. It is transformed into a plant."

"But what has all this to do with the body and blood of Christ, of which we were speaking?" he asked.

"It has much to do with it. God by His almighty power can cause this transubstantiation at will. And so, too, He can cause the transubstantiation of bread and wine into the body and blood of Christ—and He does so at the words of consecration in the Mass. Jesus said 'Do this for a commemoration of me,' and from that time on, priests have been ordained for this purpose. If He can cause hotcakes, eggs and coffee to become your body and blood, would we dare to say He could not cause bread and wine to become His own body and blood?"

"I've had enough," said the young man. "I believe I'll be frank and acknowledge that I might believe if you continue, so I had better go," and he took his hat and started for the door.

"Goodby," I said, "and bring Elizabeth with you next time; I want her to see the kind of method to use when she is your wife."

The stubborn expression had vanished, and with a most attractive smile he remarked, "Well, if she has you to coach her, I'll give up!"

CHAPTER XI.

Little Gran'ma was dead. Her friends—which included every one in the neighborhood—came sorrowfully up the walk between the tall Lombardy poplars, the trees Gran'ma and Gran'pa had planted so many years ago when little Gran'ma was a bride. The long shadows stretched uncertainly across the lawn, thrown by a hazy autumn sun, and the somewhat rambling old white house with its green shutters, stood non-commitally above the box-beds of marigolds and asters which grew riotously near the steps.

Inside the same familiar old weight clock ticked as ever, but with a solemn note which intensified the stillness. The polished tin dipper hung above the cedar water pail in the kitchen, and the chintz lounge in the "back parlor" was adorned as usual with its snowy-white pillow edged with Gran'ma's knitted lace. Everything was homely, beautiful, dear and familiar to Gran'ma's friends, for this home had been the refuge of every one in an extremity, and the tears started ere the doors were thrown open into the "front parlor," where the little black casket rested above the bright rag carpet, the last piece of Gran'ma's handiwork.

Since Gran'pa's death—many years before—Gran'ma had lived alone, her children having all died, and the nearest relative being a son-in-law, Dr. Merkele, who had come to take charge of the funeral, and settle her affairs.

Exeter was a little place, a small country town, for when the great boom had swept the country, the railroad missed it by some fourteen miles. Hence there was no Catholic church there, and it was just an accident that I was sent to take charge of the funeral.

I secured a room and took my meals at a place designated as the Cottage Home. Upon inquiry I found that there was no Catholic family living in the town proper, but a few families were on farms nearby. I was told that it was the sorrow of sorrows to little Gran'ma that she could not go to Mass oftener, and live nearer her beloved Church. The kindly Methodist people offered their church to me for the funeral services, but I thought it better to secure the town hall, which could accommodate the congregation very well.

The villagers stood about curiously, as I erected a temporary altar, and brought out my missionary outfit, and a few of the bolder ones asked a question now and then. But all were very respectful, and I could see that the love for Gran'ma had worked wonders with these people.

I improvised candlesticks for both the altar and about the bier, and at the appointed time the little black velvet casket was brought in tenderly by six stalwart neighbors, and I said the Mass, gave the absolution, and then preached a little sermon, not bearing on Gran'ma's life so much as explaining the Mass, the doctrine of Purgatory, etc. Then the body was borne out, the prayers were said, the grave blessed, and little Gran'ma was left alone. But as the little crowd of neighbors turned away, there was scarcely a dry eye among them.

I could not get away until the next day, so Dr. Merkele and myself being the only guests at the Cottage Home, fell to visiting after our dinner had been served. There was a sort of sunporch at one end of the long veranda, and going in there we found comfortable seats, and as the Doctor offered me a cigar, he remarked:

"I want to congratulate you, Father, on your kindness and diplomacy toward the Methodist people as well as on the very excellent sermon you gave us. I am a very busy man, and do not go to church often, and have been to a Catholic church only a few times in my life. Laura, my wife, lived only a year after our marriage, and while she was most faithful to her Church, I did not attend with her often, and so learned very little. But I have always had great respect for your faith."

I thanked him as best I could, and told him perhaps I could appreciate his position, since I had not always been a Catholic.

"Ah," he returned, "I understand something of your broad-mindedness then."

I looked at him amusedly. "Now that's rather a doubtful compliment, Doctor," I said.

"I beg your pardon, Father," he hastened to say. "I did not mean the rudeness my words implied. But I do not think the average priest would have grasped the situation so completely as you did, and to an unbiased outsider it looks—well—narrow."

"May I use a quotation—without the slightest degree of offence intended—that 'broad-mindedness often indicates shallow-mindedness?' for having been on both sides of the fence, as it were, I believe I am in a position to know. To the non-Catholic it sounds very bigoted to hear one say that the Catholic Church is the only Church Christ founded. Yet upon examination, it is found to be true, and one would surely not be narrow-minded if he speaks and insists upon the truth, would he? And if one does not know the truth, it is an indication of little depth if he says an untruth is as good as a truth. Taking part in any false worship whatever is a species of idolatry for a Catholic, and hence a Catholic would object to the Methodist service or any part of that service. Had I used the Methodist church, I should have looked upon it as a hall or any public building, and not as a church in any sense. You will understand how greatly I appreciate the kindness of the Methodist people, but in fairness to our faith, I feel impelled to put you right in regard to our position."

(To be continued)

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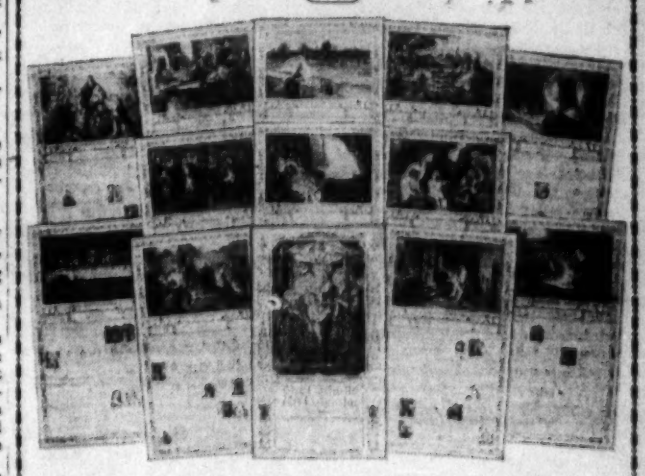

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Issued Weekly by Our Sunday Visitor Press, Huntington, Ind.

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BISHOP'S HOUSE
1415 West Washington Blvd.
Fort Wayne, Indiana
December 25, 1925.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your Bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am

Yours paternally in Christ,

+ John Francis Noll
Bp. of Ft. Wayne

HOW TO CARE FOR THE CLERGY, WHEN RETIRED.

Every Protestant organization looks after its superannuated and disabled clergy.

Only last month the Presbyterians conducted a drive among their own people for $15,000,000 for the pensioning of their aged and infirm clergymen, and to maintain widows and orphans of deceased clergymen. At the beginning of the drive the following notice was read in all the Presbyterian churches:

"The new pension plan which the Presbyterian Church is seeking to put into effect is not charity in any sense. It is deferred compensation which will be paid automatically to every participating member when he reaches the age of sixty-five. Under the present relief department of our church an applicant must bare his needs before the presbytery. The Presbyterian Church is undertaking to treat its ministers in the same manner as hundreds of business corporations now treat the men and women who have spent their lives for them."

The Presbyterian Church membership in the United States is only one-tenth that of the Catholic membership. If there were to be a nation-wide drive among Catholics on the same basis for the decent care of Catholic clergy after they will have attained the age of sixty-five, the amount sought would be $150,000,000. We are staggered even to think of this large endowment. However, the Catholic clergy have no widows and orphans to take care of, and the care of the clergy is not taken care of nationally, but according to diocesan lines.

There exist in most dioceses Clergy Relief Associations, the funds of some accruing almost altogether from the annual payments made thereto by the clergy themselves. In other dioceses a small tax is levied against the various parishes. In still others an annual collection is taken up in the churches of the diocese to meet the cost of providing for the needs of priests who have grown old in the ministry, or who, because of ill health and infirmity, are incapacitated. In only a few dioceses may priests retire automatically and be pensioned at a certain age.

In the diocese of the writer a considerable fund has been raised both by contributing priest members, and by a collection taken up once a year; and here clergy who, because of ill health, or old age, or other reasons, have been deprived of their parishes, receive a monthly allowance of $75.00.

While this is barely sufficient for the priests to live on, particularly if they should continue to keep house, the Bishop has begun to build little cottages to which they may retire and where they will receive rent free of charge. It is thought that this is a far more preferable manner of retirement than the institutional way, where the helpless priest must always feel that he is a burden to those who care for him, and which often means his separation from a near relative who has kept house for him for many years.

This sort of caring for the aged priest has appealed to many Catholics, and some have volunteered to pay for one of the cottages which will offer comfort to many aged priests in succession, one taking possession upon the death of the previous occupant.

STAY ON THE FARM.

Despite the trend from the farm to the city there are still 35,000,000 people living on farms, and the number of children per family among farmers is almost twice that of the families living in the cities.

One of the reasons why there is such prejudice against the Catholic Church in country districts and in the little towns to which the farmer retires is that only about one-sixth of the Catholic population lives in rural districts. Five out of every six Catholic families live in the cities and have a closer contact with non-Catholics.

According to a statement published by the Fourth Catholic Rural Life Conference held in Cincinnati a couple of months ago, nine out of ten Catholic schools are in cities or in towns containing 25,000 population or over.

Farm land, while appraised pretty high following the war, is being offered for sale at a price no higher than it was before the war if we take into account the reduced purchasing power of the dollar. If a farmer were to receive $100 per acre now for land that sold in 1913 at $60 the acre he would not be receiving one cent more, because the dollar does not purchase more now than sixty cents purchased at that time.

One of the difficult problems to solve is how in the face of a growing population and an exodus from the farm there seems to be an over-supply of farm produce. At least, farmers claim that they are not receiving for their crops the price which they should if they hope to make a living on the farm. One of the explanations may be that very little goes to waste, at present, because canning factories abound, and every sort of vegetable is preserved.

The farmer's problem seems to offer a dilemma, either horn of which has no encouragement for him. If his crop is small then evidently he cannot make a decent living; if his crop as well as crops generally are large, then the sale price of his produce falls to a point where he is no better off than if he had a small crop at better prices.

Throughout the middlewest the farmer had bright prospects of bumper crops for 1926. The wheat sown the previous fall had produced well; the corn and oats had a good spring season. But the rainy summer and fall seasons prevented most farmers from harvesting their wheat and oats and prevented a proper ripening and hardening of the corn.

However, the farmer should not lose courage provided he can train his boys to remain with him on the farm. He must not lose courage because there must be a reaction. We are safe in calculating by averages. Therefore, in case a farmer, particularly where the annual rainfall is pretty much the same every year, has had a few bad years in succession, an equal number of good years must be ahead of him.

We wish that more Catholics would go to the farm where they would have a more independent living, where they could raise their children in God's open air.

Readers Speak to Readers

Somerset, Texas,
December 21, 1926.

Dear Bishop Noll:
I am enclosing herewith my offering of $50.00 to be used by the Missionary Catechists. I will try and send in this much each year as long as I am able. May God's blessings be upon you in this great work. Sincerest greetings for a Very Merry Christmas. Sincerely, A. J. K.

Richmond, Va., Dec. 22, 1926.

Dear Bishop Noll:
In the issue of the Sunday Visitor of December 12, 1926, I read with much interest the discussion in the question column regarding the fact of Abraham Lincoln attending a Catholic school. The statements of this fellow Barton are mistaken and I am going to nail them as such for all time. My wife happens to be a blood descendant of the schoolmaster Zachariah Riney, her maiden name being the same as this gentleman. All of her forbears originally came from that section of Kentucky. Upon further investigation I find that my wife's father is the great-nephew of Zachariah Riney, and that he remembers distinctly that his great uncle did teach Abraham Lincoln, the president, and not the one that Barton refers to. My wife's father resides at Gordonsville, Va., his name being John H. Riney. I trust this will be of interest to you.

Sincerely,
Archie L. Wrenn,
2421 Park Ave.

Chicago, Ill., Nov. 20, 1926.

Editor of Our Sunday Visitor:
In view of the stormy protests recently aroused in some prominent Protestant circles regarding the annulment of the Vanderbilt marriage by the Roman authorities, a word of explanation a la "Our Sunday Visitor," would, I think, be timely and most welcome.

I wish to repeat a la "Our Sunday Visitor", as in all my Catholic reading heretofore, I know of no Catholic paper that can compare with Our Sunday Visitor in accuracy of detail, conscientiousness and clarity of expression.

Truly your paper is a veritable storehouse of reliable information on religious matters for Catholic and non-Catholic alike and, in my humble opinion, many of its editions would serve as a valuable and practical reference work on numerous points of Catholic doctrine and practices.

With earnest wishes for your continued success, I am,

Respectfully yours,
George Coyle.

Hays, Kansas, Nov. 27, 1926.

Dear Father:
I never had better reading. You are doing the best of work.

Truly Yours,
Ignatius I. Murphy.

Brockaghboy, Garv-agh, Ireland.
Nov. 11, 1926.

Rev. Dear Father:
I have been getting Our Sunday Visitor for a number of years. It is through a kind friend that I am receiving it. I like it very much and would not like to miss a copy.

The little paper is very instructive for me and a number of friends. All through the great war we called it the paper of peace. I remain yours respectfully, Jeremiah O'Kane.

Cleveland, Ohio, Dec. 7, 1926.

Dear Father:
The article from another paper, commenting on the Rev. Parrish's contribution to the September issue, Atlantic Monthly, was good; as I read the latter also.

Protestantism has certainly come to a showdown when such as he are its ministers, and it is so weak that he remains a wolf in sheep's clothing, ministering to a congregation, poisoning whatever faith members of his church may have. Such is the case throughout the land, where ministers of the gospel "crucify Christ again," rendering his words and teachings only those of a great but fallible leader.

How justly could Cardinal Gibbons say, "You asked for bread and they gave you a stone. You asked for fish and they reached you a serpent."

Let us feel just a little of the anguish of His Sacred Heart for his straying sheep and apostatizing shepherds.

I myself am a convert from Protestantism. S. A. Piper.

The Editor's Personal Visit with His Readers

(Continued from Page Three)

witness in civilian clothes. The marriage takes place not in the church, but in the priest's house. It is something only tolerated after a dispensation is secured for a weighty reason. Jesus and Mary are not there and it is likely that your partner is united in marriage while he is in mortal sin. With him you propose to receive the Sacrament of Matrimony. Bodies are marrying bodies, but souls are not marrying souls, grace is not marrying grace. Faith is not marrying Faith. From this union does not come unity nor religious harmony. Your house is "a house divided against itself"; you do not feel quite so free in practicing your religion; your children will be raised in doubt, because if you are right, think they, why isn't daddy also a Catholic?

You say that if you cannot marry a Protestant, you cannot marry at all. This is seldom true except in places where Catholics are very few. You can interest your partner in your religion if you will proceed in the right way to do it. You can let him understand that he must take you as you are—with your religion; that if he will only give you the opportunity you will prove to him that he should become a Catholic, whether he marries you or not, and particularly if he marries you.

Strangely, it is the experience of priests that a young man seldom has difficulty in converting his girl; but the girl does not succeed so well in converting the man. Evidently, there is a certain timidity which explains this. Let your partner understand that your religion is a part of you and not something tacked on, that you receive so much comfort from it, and you will not have any difficulty (I am presuming that you are praying all the while) in winning him for God as well as for yourself.

THE EDITOR.

It is the Duty of Every Christian To Strive for Personal Holiness

(Continued from Page Three)

tle to stem the torrent of depravity. Help must come from a higher source—from the Cross of Christ, from the grace purchased by Him for all men of good will.

Education alone is insufficient. As Dr. Richard Cabot, Professor of Social Ethics at Harvard University, said in a public address: "If education were all that is needed to prevent immorality, the students in a medical college should be the most moral group of young men in the world, since they have all the facts; experience however proves this is not to be the case."

Truly, then, the man who beats down evil in his heart and who observes the divine law of purity in thought, word, and deed, acts like a wholesome leaven in a society assaulted by the lusts of the flesh. There will be no higher life among us, despite all external gloss and glitter and shallow verbiage, unless society conquers the concupiscence of the flesh and dons the garb of Christian modesty and morality. But before this happy turn can come about, individuals high and low, young and old, must first practice that heavenly virtue according to the requirements of their particular state of life.

Fill in COUPON and Mail to Our Sunday Visitor, Huntington, Indiana.

Find enclosed herewith my offering of $.............................to help lift the debt on the Catechist Mission School.

Name ....

Address ....

Town .... State ....

VICTORY-NOLL
The Catechists' Training School.

A Little From Many Helps

The Cost of the Catechist Training School—$245,000.00.

Promised by Californian	$ 90,000.00
Collected to-date	66,349.84
Total	$156,349.84
Balance Due	$ 88,650.16

Send all donations to OUR SUNDAY VISITOR, Huntington, Ind. To all who send $1.00 or more, a one-year subscription to THE MISSIONARY CATECHIST will be mailed. This monthly magazine tells all about the work of the Missionary Catechists.

Our Catechist Training School, located just outside of Huntington, Indiana, is now in operation. Its purpose is to train young ladies between the ages of 20 and 30 for Home Mission work principally among the Spanish-speaking population in the southwest of our own country. These people, Catholic by baptism, need Catechist and Social Service Workers. Priests among them are too few. Conditions for entrance into the Society of Missionary Catechists, are a desire to sanctify one self, zeal for the salvation of souls, good health, and a fairly good education. No dowry is required.

Hundreds of workers are needed for the extensive field, and hundreds of zealous young ladies should answer the call.

Since workers in this field receive no remuneration, we must look to the Catholic people generally for their support.

HOW TO SUPPORT THE WORK.

A donation of $300.00 will support a Catechist in training or in the mission field for one year, or $25.00 per month; an offering of any amount will help towards a burse. A subscription to The Missionary Catechist, an interesting monthly magazine, costing only 50c the year, will help. When ordering OUR SUNDAY VISITOR by mail, also order The Missionary Catechist, both for $1.25.

THE CALL OF THE SOUTHWEST

The heroic feature of Missionary work appeals to many of our best Catholic young women. Many are attracted by the charm and romance of the Missionary life. They would win entire nations and peoples to Jesus Christ and His Church.

Today our Catholic Southwest sends out the call for service in its vast Missionary fields already "white unto the harvest." All along the far-flung Mission line, the cry goes out not only for Priests, but for Missionary Catechists.

The Missionary Catechists, laboring in the needy outlying districts of the Southwest, offers to zealous Catholic young women, the lofty ideals of service in behalf of God's poor and neglected little ones.

Our Divine Savior, gazing over this vast harvest field of souls, compassionates the poor because "they are distressed and lying like sheep without a shepherd." The Harvest, indeed," he says, "is great, but the laborers are few." Perhaps He calls you as He called the Apostles of old: "Come follow Me, be a harvester of Souls."

Is it not a most wonderful thing to be called to be a Missionary: to be associated with Jesus Christ in saving immortal souls? "Of all Divine Works, none is more Divine, than that of co-operation in the Salvation of Souls."

Why not respond to this call and join the ranks of the Missionary Catechists? They extend a hearty welcome to all those called to this glorious Missionary life and invite them to enter the Training Institute of the Society, Victory-Noll, Huntington, Ind.

Questions concerning Vocations to Missionary life gladly answered. Address all communications to:

The Reverend Spiritual Director
Victory-Noll, Box 109,
Huntington, Ind.

PRAYER TO KNOW ONE'S VOCATION

My Lord and my God, I am entirely Thine. Upon Thee alone do I depend for the grace necessary to choose the state of life to which Thou hast destined me from all eternity. Show me then, O my God, the way I should follow in order to save and sanctify my soul. What wouldst Thou have me do that I may serve Thee most faithfully? Thy love, Thy glory, and Thy service are the source of all my happiness in time and eternity.

O Mary, my Mother, to Thee do I commit all my desires and my anxieties in regard to my vocation. Through Thee do I hope to obtain the grace to know and to follow the Divine Will regarding my choice of a state of life. Desiring to serve Thy Divine Son and Thee in the person of the poor, I offer myself unreservedly to Thy Divine Son through Thee, saying with all confidence: "Behold the handmaid of the Lord, be it done unto me according to Thy word."

VENERATION OF ST. JUDE THADDEUS.
Apostle and Martyr

By reason of the fearful treason of Judas Iscariot against our Savior, the name of Judas fell into such disrepute that even the holy Apostle Judas Thaddeus suffered thereby. It seems our Lord wishes to repair the honor of this Apostle by giving aid to those in extreme distress, only if they invoke the aid of this saint. Judas Thaddeus was a near relative of Jesus and Mary. This glorious Apostle was most zealous in spreading the Gospel. He converted a multitude of souls, and finished his career by a heroic death.

Our Lord Himself directed St. Bridget to turn with great confidence to St. Jude. "In accordance with his surname 'Thaddeus' (the amiable loving,)" said Jesus, "he will show himself most willing to help." It is related that this Apostle once appeared to a devout client and expressed his regret that so few Christians think of invoking his aid and protection.

Prayer of St. Jude.

To be said in great affliction, or when one seems to be deprived of all visible help, and for cases despaired of.

Saint Jude, glorious Apostle, faithful servant and friend of Jesus! the name of the traitor has caused thee to be forgotten by many, but the Church honors and invokes thee universally as the patron of hopeless cases—of matters despaired of. Pray for me who am so miserable; make use, I implore thee, of that particular privilege accorded thee, to bring visible and speedy help where help is almost despaired of. Come to my assistance in this great need that I may receive the consolations and succor of heaven in all my necessities, tribulations and sufferings, particularly . . . (here make your request) and that I may bless God with thee and all the elect throughout eternity.

I promise thee, O blessed Jude, to be ever mindful of this great favor, and I will never cease to honor thee as my special and powerful patron and to do all in my power to encourage devotion to thee. Amen.

Saint Jude, pray for us, and for all who honor thee and invoke thy aid.

Make novenas in honor of St. Jude. Approach Holy Communion in his honor when you ask your favor, and again, in gratitude when St. Jude obtains it for you. Also say the "Our Father, Hail Mary and Glory be to the Father" three times. Choose nine Sundays to practice special devotion to St. Jude, and receive the Sacraments on each Sunday, or at least on the first and last. Certainly, firm confidence to this saint will be bountifully rewarded. God has so ordained that He will grant the assistance of His grace to those who in desperate needs and abandonment, take refuge to Saint Jude Thaddeus.

Our Sunday Visitor is read in more than 500,000 homes every week. It is the largest, most popular national religious magazine in the United States.

To Make Pine Cough Syrup at Home

Has no equal for prompt results. Takes but a moment to make. Saves about $2

Pine is used in nearly all prescriptions and remedies for coughs. The reason is, pine has a remarkable effect in soothing and healing the membranes of the throat and chest.

Pine cough syrups are combinations of pine and syrup. The "syrup" part is usually plain sugar syrup.

To make the best pine cough remedy that money can buy, put 2½ ounces of Pinex in a pint bottle, and fill up with home-made sugar syrup. Or you can use clarified honey, instead of sugar syrup. This makes a full pint—more than you can buy ready-made for three times the money. It is pure, and tastes good.

You can feel this take hold of a cough or cold in a way that means business. The cough may be dry, hoarse and tight, or may be persistently loose from the formation of phlegm. The cause is the same—inflamed membranes—and this Pinex and Syrup combination will stop it—usually in 24 hours or less. Splendid, too, for bronchial asthma, bronchitis, and hoarseness.

Pinex is a highly concentrated compound of genuine Norway pine extract and palatable guaiacol, and is famous the world over for its prompt effect upon coughs.

Beware of substitutes. Ask your druggist for "2½ ounces of Pinex" with directions. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

PINEX for Coughs

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New York

VOCATION TO THE BROTHERHOOD.

(By Rev. Edward F. Garesché, S. J.)

It is a consolation to know that by reason of previous articles like this, published in OUR SUNDAY VISITOR, a surprisingly large number of good Catholic young men have consecrated themselves to the service of God as Lay Brothers in various religious communities. By reason of the wide circulation of OUR SUNDAY VISITOR, it is well from time to time to call attention again to this holy opportunity which awaits young men who have not the vocation nor the education to be priests, but who wish to serve God in the religious life.

The vocation of the Lay Brothers is like the vocation of St. Joseph in the Holy Family. They are not required to take studies nor to become priests, but they spend their lives in the care of the material interests of religious communities, thus leaving the priests and students free for their special work.

The Lay Brothers take the three vows of poverty, chastity and obedience, they go through a regular novitiate, and are trained in the religious life. Then they do manual work or take care of some special department of the community. It is not necessary to have any special training to be a Lay Brother, but those who have a trade will find it very useful in the religious community into which they enter.

Those who have no one to apply to or who find it difficult to obtain information, may address the present writer in care of OUR SUNDAY VISITOR.

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SAFE INVESTMENTS
We recommend and offer for sale Notes on
Catholic Church Property
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CARDINAL GIBBONS said, and the Third Plenary Council exhorts every family to have a Bible and read it every day.
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Maps, Illustrations and Register. Bound in Fine Morocco Grain Leather, overlapping edges, gold title, red under gold edges.
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ACTRESS TELLS SECRET
Tells How to Darken Gray Hair With a Home-Made Mixture

Joicey Williams, the well-known American actress, recently made the following statement about gray hair and how to darken it, with a home-made mixture:

"Anyone can prepare a simple mixture at home that will gradually darken gray, streaked or faded hair, and make it soft and glossy. To a half-pint of water add 1 ounce of bay rum, a small box of Barbo Compound, and ¼ ounce of glycerine. These ingredients can be bought at any drug store at very little cost. Apply to the hair twice a week until the desired shade is obtained. This will make a gray-haired person look twenty years younger. It does not color the scalp, is not sticky or greasy and does not rub off."

ATTENTION TO YOUNG MEN
(15 to 33 years of age)
If you believe that the Divine Master is calling you to the Religious State, to do works of Christian Charity at the bedside of the sick; or to do other work in a hospital in their behalf, then write for booklet giving conditions for admission.
ALEXIAN BROTHERS HOSPITAL, MONASTERY & TRAINING SCHOOL
1200 Belden Avenue, Chicago, Illinois

FOUR SONGS THAT WILL NEVER DIE
"Ave Maria" (High or Low Voice)
"My ROSARY"
"Who Gave You the Name of Old Glory"
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Words and Music for PIANO or ORGAN
ABOVE 4 SONGS FOR $1.00
STAMPS ACCEPTED
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BOYS AND YOUNG MEN!
Are you doubtful about your vocation?
Are you desirous to enter the religious Brotherhood?
Are you interested in the instruction of youth?
Write today for booklet. Price ten cents.
The Brothers of the Congregation of Holy Cross
Sacred Heart College Watertown, Wisconsin

Why Not Invest for Lifetime and Eternity?
If you do,
You will receive a high rate of interest (5-7%) as long as you live.
You will know what your money is doing; now and after your death.
You will share in the noblest work on earth, the saving of immortal souls—through our
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Write for particulars, stating age. Address:
REV. B. J. BONK, S. V. D., TECHNY, ILL.

xican Officials Take Over School Run by Methodists

ashington—Having closed and n over in Federal custody a Pro- nt school under the anti-religious , the Mexican Government is now ing to take over both the site and ding of the school permanently as rnment property. This is shown court decision published in the io Official, the official Government nal, copies of which have reached .

he school, known as the Institute he People, is situated at Piedras ras, in the State of Coahuila, and he property of the Board of Mis- s of the Methodist Episcopal rch, South, of the United States. ormerly was in charge of the Rev. . Phillips, a minister of the Meth- t Church South, who, since it was d, has been transferred to Cuba. is charged that the school violat- Article 27 of the Constitution of , which forbids churches, "irre- tive of creed," to acquire, hold or inister real property, and pre- bes that all such property so held l become the possession of the ernment.

nder Mexican legal procedure, a plaint is registered with the court, if accepted is then submitted to accused for reply. The complaint ing been made and accepted in case, it is set forth that the ad- s of the accused Board of Mis- being unknown, it is cited in s in the *Diario Official*. This no- ation will continue for five months, rding to law, and within six days the last notice, the defendants t present themselves to answer charge.

describing the school, the agent the Public Ministry sets forth that site was bought in 1910 for 3,000 s and now contains a brick build- of two stories and built in two s. It apparently is admirably tructed for its purpose. The build- was constructed, it is added, with is not only from the United States also from residents of Piedras Ne- s, and it is said that even the local ernment provided a part of the ney.

It is charged that the Christian oman's Board of Missions, which had the property, "constructed said edifice for the sole purpose devoting it to the teaching of the otestant religion and, as soon as it constructed, dedicated it to the instruction, which was given with instruction in special rses." It is further stated that the thodist South Board of Missions, r taking over the property, "con- ued to devote it to the teaching of the Protestant creed, under the pre- se of giving special courses." This hing is made the basis for the ention that the Constitution was lated.

Atlanta, Ga.—Bishop W. B. Beau- mp, head of the Methodist Church, uth, in Georgia and Mexico, said upon his return from a trip to Mexican border, that negotiations under way with Mexican officials the dismissal of the case against church's school at Piedras Negras. contends that the institution was d for school purposes.

ntucky K. of C. Helping to Gather Catholic War Data

Elizabethtown, Ky.—The Knights Columbus of the State of Ken- ky have entered actively upon the k of assisting the Bureau of His- ical Records, N. C. W. C., to com- an accurate list of every Catho- man and woman who served in the med forces of the country in the orld War. The Knights, through ir various councils, seek to enroll name of every such man and wo- n in the dioceses of Louisville and vington.

In a letter to every Grand Knight Kentucky, Robert E. McNamara, te Deputy, says in part:

"Briefly, we want the names of ry Catholic man and woman who ved in the military or naval de- rtments during the war, from the te of Kentucky. The Government intains no permanent record of igious affiliations of such person- . Therefore, to have Catholic re- ds, the names of those who entered respective arms of the American vice must be assembled from the ious localities whence the entry s made. Equipped with this positive owledge that the given individual s a Catholic, the complete record y be filled in from official sources."

Proportionally, there should have n 6,943 Catholics from Kentucky the Army, Navy and Marine Corps. is is established from the fact that, ording to the census estimate for 18, there were 2,897,049 citizens of ntucky, of whom 178,296 were tholics. The Catholics thus formed 38 per cent of the citizenship, and is believed the figures will show t Catholics furnished more than t percentage to the armed forces the war.

fficers of Free State Army Sing Christmas Masses

Dublin.—A feature of the Christmas sses in all the army churches in Free State was the singing of h Gregorian and modern music by irs composed of officers and men. t year there were some officers' irs in some of the barracks. This r the choirs were far better or- ized and trained, and included men all army ranks.

QUEEN OF SPAIN REMEMBERS POOR. Her Majesty is shown at the dedication of a new school established in Madrid for indigent children. The Catholic Women's Association of the Kingdom subscribed the funds. (Herbert Photos)

Current Catholic Events.

—The Ark of the Covenant, the most sacred thing in the worship of ancient Judaism, is being searched for in the Holy Land.

—An epidemic of church thefts has broken out in several parts of England. One pastor of a Liverpool Church has removed the locks from the alms boxes because the cost of repairing them exceeds the probable collections.

—Preparations are being made in Australia for the Twenty-ninth Eucharistic Congress to be held there in 1928.

—The offensive zeal of some of the Protestant sects in their efforts to evangelize South American peoples has been the subject of editorial protests in Columbia.

—Sister Mary Aloysius of the Dominican Monastery of Perpetual Adoration in Newark, N. J., has consistently refused to leave the Monastery in order to obtain a share in her father's two million dollar estate. She was disinherited because of her joining the Dominican Order.

—The missionary activities of the Japanese Buddhists are being extended to America.

—Religious instruction of public school children half an hour, one day a week during school time, has been upheld by the Third Department of the Appelate Division of the Courts of New York state. The decision was brought about following the protest of the Free Thinkers' Society of New York.

—Public bodies in various parts of Ireland have been moved to protest against the assaults upon the Church in Mexico.

—A prominent Franciscan of Dublin, Ireland, declares that hundreds of poor children are being proselytized by agents of Protestant schools and orphanages.

—The united Synagogues of London have announced that no Jewish religious service can be held at the cremation of a dead Jew.

Cardinal, Governor, Mayor at Wedding Of Miss A. Kenny

New York.—Official New York State and City, headed by Governor Smith attended the wedding of Miss Anne Kenny, daughter of Mr. and Mrs. William F. Kenny, millionaire owner of ship lines and transit utilities, and Eugene F. Meenan, son of Mr. and Mrs. Daniel C. Meenan, prominent real estate operator, in St. Patrick's Cathedral Thursday. Cardinal Hayes officiated.

Among those present besides the Governor and Mrs. Smith were Mayor James J. Walker, Supreme Court Justice James Delehanty, Joseph Johnson, John F. Gilchrist, Senator Robert F. Wagner, Admiral L. M. Josephthal, Col. Thomas S. Fairservise, Major-General William H. Haskell, Commissioner John Dorman, Police Commissioner George V. McLaughlin, Alexander P. Moore, John E. McCooey, former Mayor John F. Hylan, Victor L. Dowling, Chief Justice of the Appellate Division, Mr. and Mrs. Nicholas F. Brady and Mr. and Mrs. John D. Ryan.

Catholic Old Folks' Home Is Dedicated By Msgr. Messmer

Milwaukee, Wis.—Archbishop Messmer and pastors of the city dedicated the new Milwaukee Catholic Home for the Aged in Bradford Avenue, a fine residential section. The institution takes up a city block.

The Catholic Home, which is conducted by a board of lay women, has been in existence for eleven years. It cares for forty men and women and has a long waiting list. Entrants must be more than sixty-five years of age and residents of Wisconsin. The minimum fee is $1,000.

Parties from U. S. Spend Christmas Week in Ireland

Dublin—Considerable numbers of Irish-Americans spent Christmas in Ireland, among them Father Grogan, director of the Irish Immigrant Girls' Home, State street, New York, who passed the holidays with friends at Tullamore, Kings County.

Father Grogan was accompanied on his voyage to Ireland by a large party. Among those who sent telegrams of good wishes to Father Grogan on his departure from the States were Cardinal Hayes, the Right Rev. John J. Dunn, Auxiliary Bishop of New York, and the Right Rev. Msgr. Geo. Waring, Vicar-General of the Army and Navy Chaplains.

Katherine Conway, Noted Editor-Poet, Dies at Age of 85

Boston.—Funeral services for Miss Katherine E. Conway, widely-known Catholic editor, author and teacher, who died at her home in Roxbury, Sunday, were held Tuesday at St. Mary of the Angels' church with the Rev. Charles A. Finnigan officiating.

Miss Conway, who was an editor of the Pilot under the regime of John Boyle O'Reilly, was an invalid for a number of years, but continued to write for various publications up until the time of her death. Her last work was done about a week ago for the Pilot. She kept her position as editor of The Republic through her illness and until it was discontinued last July.

TRUMPETER OF SWISS GUARD. In this picture is shown one of the musicians who take part in the great religious ceremonies at St. Peter's, Rome. The costume worn by these Guards was designed several centuries ago.—(Keystone Views).

Philippine Priest Asks for "Flivver" To Help Win Souls

Worcester, Mass. — From 11,000 miles away there has come to Holy Cross College here an urgent plea from an old and popular friend—for a "flivver".

It is from Father Daniel H. Sullivan, S. J. He formerly was a dean at Holy Cross, and his radio voice is known to thousands in the East, for it was he who "put Holy Cross on the air". But now he is in charge of a Philippine island mission, with a native pariah of 18,000 souls. Only 2,000 are close by; the other 16,000 are in little towns scattered over 300 square miles. The mission's only regular support is a little cocoanut grove which in a good year yields $300. Hence there is no money with which to purchase a conveyance so that Father Sullivan may bring the Mass to his farflung flock. It is for that purpose only he asks the car.

Holy Cross is answering the call. With the Mission Crusade in charge, a letter has been broadcast to many friends asking small donations, and it seems the "flivver" already is assured.

Mexicans Wanting In "Revolutionary Spirit" Dismissed

Cuernavaca, Mexico—In the State of Morelos, in which this city is situated, a new way has been found by the Calles Government to throw Catholic teachers out of the schools or put them in minor posts. The reason given for their demotion or discharge will be "lack of revolutionary spirit."

A "committee on teaching efficiency" has been instituted in the State by the Director of Public Instruction, Prof. Abel Ortega, backed by the Governor, Don Alfonso Maria Figueroa, who in turn is controlled by Calles. It will "classify" teachers, it is announced, examining their records under 15 headings, and their assignments will then be made to conform with the "classification."

One of the 15 headings is "revolutionary spirit," which gives ample leeway to discharge or demote a teacher who does not subscribe to Calles' "revolutionary" policies. Some of the other qualifications to be taken into account are "ability to write, as reflected in correspondence with directors," "social deportment," "dress," "hygienic habits," "good manners," "type of school in which they were taught," and—perhaps strangest of all—"what modern works on education they have in their libraries."

Parochial School System Advocated By Episcopalians

Chicago.—The establishment of an elaborate parochial school system and a convent to train teachers was advocated by Episcopal pastors of Chicago at a round-table discussion at St. James' church recently. Rev. Frederic L. Gratiot, rector of the Church of Our Savior, said such means were necessary to meet defects of the present system of education.

"The divorce of church and state has many advantages," said the Rev. Gratiot, "but one of the disadvantages is the danger of divorcing religion and life. The attack by the Ku Klux Klan upon the parochial school and the action by Soviet Russia in forbidding all religious education before the child reaches the age of eighteen shows they have rightly diagnosed one of the chief strongholds of religion, a stronghold which our church has been slow to appreciate."

Nun, Former Miss Haggerty of N. Y., Shares In Estate

New York.—By the terms of the will of J. Henry Haggerty, retired oil dealer, of 137 East Seventy-first street, filed for probate here yesterday, Miss Olive Haggerty, now a nun stationed in Rome, Italy, is given equal consideration with her two brothers and sister.

The entire estate, the value of which is not given, is left to the testator's widow, Mrs. Annie L. Haggerty, with the proviso that in case of her death before his, it was to be divided equally among his four children.

Maryknoll Sisters Open China School

New York.—The Missionary Sisters of the Sacred Heart, who sailed from the United States to China on September 19 last, have opened their convent school at Shanghai with an attendance of 58 pupils. These American Sisters have received strong support from the noted Chinese Catholic layman, Sir Lo Pa Hong.

Tablet Editor's Son Ordained

London.—A son of Mr. George Elliot Anstruther, assistant editor of the "Tablet", was ordained at Ghent (Belgium) last week. Father Geoffrey Anstruther belongs to the Dominican Order. His father was one of the two English speakers at the Chicago Congress.

Victory-Noll

CATHECHISTS PLAY ROLE OF SANTA CLAUS TO HUNDREDS OF CHILDREN IN GARY.

Fort Wayne School Children Help Fill "Santa's Bag."

Christmas came this year to hundreds of children of the poor and destitute Mexican immigrants living in Gary. Eager-eyed and expectant they assembled in the great auditorium of the Gary-Alerding Settlement House long before the time scheduled for the arrival of Sahta Claus. "Santa" was coming—they would wait for him.

Decorated by the Cathechists, the hall was gayly festive in appearance, and the children's spirits were gayer still. The Christmas tree, trimmed with its shining ornaments, silver snow and tinsel, and resplendent with its cherry-colored lights augured a previous visit on the part of Santa.

When he finally did arrive with a great bag of toys on his shoulders, he was greeted by the lusty welcome of hundreds of these children of the poor. Assisted by the Cathechists, he distributed his gifts among them, each child being the happy recipient of a toy and a box of candy. No one was overlooked.

The party, sponsored by Fathers DeVille and Garcia, owes much of its success to the generous co-operation of the Sisters of Fort Wayne who encouraged the children in their classes to make their own Christmas happier by presenting some gift to the Infant Jesus in the person of these children who otherwise would not have experienced any of the delight of Christmas.

By thus reaching out a friendly hand to their less fortunate brothers and sisters, the children in our Catholic schools are lifted out of the individual world in which they live and become more sympathetic in their attitude toward others less fortunate than themselves, while at the same time they learn to appreciate their own happy condition in life and the obligations incumbent upon them toward others by reason of the benefits bestowed upon them.

For a long while the Society of Missionary Catechists has considered the organization of a Junior Mission Society as an important adjunct to its work. Very possibly the enthusiastic interest manifested by the students of the Fort Wayne schools in Christmas relief work among the children of Gary will result in the permanent organization of a Junior Associate Catechist of Mary unit.

VICTORY-NOLL WELCOMES NEW YEAR WITH HOLY HOUR.

United in loving adoration at the feet of the Eucharistic King of the World, Victory-Noll spent the last moments of the Old Year and the first of the New in prayer, not only for the Society of Missionary Catechists and its intentions, but for every one of its benefactors and friends.

May the Infant Jesus bless them abundantly during the New Year!

Benediction of the Blessed Sacrament was given just as the Old Year gave place to the New.

Catholic May Head County Government Of London in 1927

London.—There is every probability that another Catholic—the third since the close of the world war—will be at the head of London's municipal administration in 1927. Mr. J. M. Gatti has been nominated for the position of Chairman of the London County Council, and that practically means that he will be elected in March next.

Mr. Gatti, a past pupil of Stonyhurst, is associated with the well-known restaurant bearing his name in the Strand. With his brother he is proprietor of the Vaudeville and Adelphi theaters here, and he has been president of the Society of West End Theatre Managers. In early life he studied law and was called to the bar but has not practised.

Former Catholic chairmen of the London County Council in recent years were Sir John Gilbert (1920-21) and Sir Francis Anderton (1922-23). They were knighted upon the completion of their terms of office.

Holy See Taking No Part in French Affairs, Says Envoy

Paris.—Categorical denial that the Holy See or any of its representatives has taken any side or part in the political affairs of France is made in a statement issued here recently by Msgr. Maglione, Papal Nuncio at Paris.

Col. Walter J. Riley Starts Extensive Tour

Col. Walter J. Riley, banker and manufacturer of East Chicago, left January 1st for New York City and there boarded the S. S. "Paris" for England. On January 7th, Col. Riley sailed from Southampton for Cape Town. After visiting various parts of the Union of South Africa, Col. Riley plans to make the famous Cape-to-Cairo journey. This is a trip made by but few travelers and is the objective of globe-girdlers.

Following his return to the continent, Col. Riley will visit Rome before returning home.

Last year the East Chicagoan toured the South Seas, New Zealand, Australia, Siam, India and Europe. Each winter Col. Riley goes on a tour which covers approximately 40,000 miles. In his numerous annual travels he has visited every part of the world with the exception of Soviet Russia and Siberia.

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OUR SUNDAY VISITOR
Huntington, Indiana

Children's School and Playground

THE LORD'S PRAYER.

Ever since we began our little lessons on prayer a thought in regard to our subject has often come to my mind. Perhaps, if you think of it, too, you may say your prayers better in the future. At any rate, at the beginning of today's lesson I am going to suggest this thought to you. Do you, children, know that there are thousands of boys and girls in our own country, and for that matter grown-ups, who do not know how to say the "Our Father"? And if they do not know how to say the Lord's Prayer we may say that they do not know, or scarcely know, how to pray at all. Many times we may think of the millions of poor pagans who do not, even, know that there is but one true God, much less pray to Him, but we must not forget that over half the people who live in our country do not belong to any church. Very many of these never say a prayer to God. They do not know what prayer is. No one ever taught them the "Our Father." Does not this make you pity them? Should we not feel very happy that we know how to pray to God; that we know the "Our Father" and so many other beautiful prayers?

In our last lesson on the "Our Father" we studied the first two petitions: "Hallowed be Thy Name; Thy Kingdom come." God created the world for His own Honor and Glory. We pray that this may come to pass in the first petition. God, also, created the world for the good of His creatures especially, angels and men. It is for this we pray when we say: "Thy kingdom come." The third petition of the Our Father points out the principal way we may bring to pass the first two petitions. We are to study this petition today. It is: "Thy will be done on earth as it is in heaven." If this petition is fulfilled the first two will also be realized.

Before everything else God's creatures should seek to do His Holy Will. Creatures that have no life or have life but no reason must do the Will of their Maker. The sun was put in the heavens for just one purpose and it must do that one thing, give light and warmth to the world. The birds have been taught by God to build their nests in a certain way, and each sings its own little song. They never change the plan of those nests; never change the melody of their songs. They do God's will. Angels and men are different than other creatures for they have free wills. With those free wills they may go against God's will if they choose. Some of the angels did, and they made themselves devils. Our first parents did, and they were cast out of Paradise, losing for themselves and us, by their disobedience, many priceless gifts from God.

When we pray that God's Will be done, we pray that it may be done by men, for we say: "Thy will be done on earth as it is in heaven." If we really mean the first two petitions when we say them we must wish most ardently for His will to be done; we must resolve to do it ourselves and be willing to do all in our power to bring it about. How foolish it would be to say, "Hallowed be Thy Name," and have no intention of keeping the commandments! How false to say: "Thy kingdom come," and plan, at the same time, to spend our lives as we pleased, committing sins against every one of God's laws.

We say: Thy will be done on earth as it is in heaven." In God's Home His Will is done perfectly by Mary, the angels and the saints. We are to do His Will in like manner, that is gladly, joyfully, promptly and entirely.

The angels and the saints, gladly and joyfully sing the praises of God. They never grow weary of this for they burn with love for Him. He is the one object of their desires. They are His beloved friends, children. He permits them to see Him face to face. Gladly and with hearts bursting joy at the sight of His Beauty they do His Will.

In heaven, the angels and saints do God's Will promptly. The Scriptures tell us of the stars in heaven that "they were called and they said: here we are; and with cheerfulness they have shined forth to Him that made them." Much more quickly do the Scarcely has He begun to express His Will than they are fulfilling it.

God's Will is done entirely in Heaven. All are faithful to God who are privileged to dwell therein.

We pray that this may come to pass among men. We pray that God's Will be done gladly, joyfully by men, by ourselves. We should labor for God because we love Him, and not as grumbling servants. Do you like anyone who grumbles? Neither does God. How different one boy is from another! Father tells one of his sons to go on an errand for him, and the boy does so gladly; he tells another to do something and this one grumbles all the time he performs the task. We must never conduct ourselves like the second. Most certainly, we should not act thus when it is a question of doing God's Holy Will. "The Lord loveth a cheerful giver."

We should be prompt in doing the Will of God. Some children say that they will wait until they grow older, and then they will do as God wishes. Older folks say that they will do better next year or sometime. The sad part of this is that they usually never get started. God is too good to be put off in this fashion. Always be prompt in doing His Will.

Furthermore, like the angels and saints, we should do the entire will of God. We should not pick out the easy tasks and refuse to perform the hard ones He may send us. If He calls us to be a priest or sister we should not say that is too hard a life for us but should embrace it once we know it is His Will. It may be easy for us to keep the second commandment but hard to keep the fourth. It is God's Will that we keep both. His will is to be done in small matters as well as great. We surely do not do God's Will entirely if we say that this is only a venial sin, so I will go ahead and commit it. Such a one soon learns to set aside God's Will in greater things. We must do His Will whether others are around to notice how good we are or whether they are not. God's Will is to be done at all times and in all places. It should be done gladly, joyfully, promptly and entirely by man.

What is God's Will? "This is the Will of God, your sanctification," says the Holy Spirit. God wishes you to be a saint. To be a saint you must keep His commandments. To keep His commandments you must receive from Him Grace to help you. You pray for this grace every time you say: "Thy will be done on earth as it is in heaven."

All nature obeys the Holy Will of God. The stars keep their place in the heavens. Flowers, plants, birds and beasts observe the laws He has given them. Man, also, should do His will. That is why he was placed on earth. Pray that rebellious, sinful man may do the Will of His Maker. Say often from the bottom of your heart: "Thy will be done on earth as it is in heaven."

CALENDAR FOR THIS WEEK.

16. St. Marcellus.
17. St. Anthony.
18. St. Peter's Chair at Rome.
19. Holy Family.
20. St. Sebastian
21. St. Agnes.
22. Ss. Vincent and Anastasius.

SYMBOLS.

(S. A. Tucker, in Decatur, Ill., Herald)

When Queen Marie lays a wreath at the feet of a bronze Lincoln in Chicago, nobody sees in the incident more than a graceful tribute to an immortal, and to the people from which he came. The nature of the symbolism is perfectly clear. Not the most liberal-minded sees anything sinister in the gesture; any superstitions, or any childishness.

How odd, the scandalized uncomprehension of many a Protestant when he sees an humble Catholic worshipper place the tribute of a candle before the image of a saint.

CATHOLIC MAKERS OF AMERICA

(Continued from Page Three)

Luke E. Wright (1846-1922). Attorney-General of Tennessee.

James White. Judge of Western La. Grandfather of Chief Justice.

Silas Woodson (1819-96). St. Joseph, Mo. Judge of Circuit and Criminal Courts.

Martin J. Wade, Iowa, U. S. District Judge (Iowa and So. Dakota).

John B .Wright. Attorney-General of Oregon.

Henry Chester Waite (1830-1912). St Cloud, Minn. Register U. S. Land office, etc.

Frank P. Walsh, Kansas City, Mo.

John S. Whalen (1868-). Secretary of State, N. Y., 1906-08.

Andrew H. Wilson (1857-). Pres. Judge, Juvenile Ct., New Orleans, 1898—.

John W. Willis (1854-1925). St. Paul, Minn. Judge of Second Judicial Circuit Court of Minn. A.M. Dartmouth College.

Edward Douglass White. Associate Justice Supreme Court of La.

Wilhelm J. Waguespach (1862-). U. S. Attorney, New Orleans, etc.

Augustus Brevoort Woodward (1775-1827). Chief Justice Territorial Court of Michigan, Secretary of State, Acting Governor, etc. Founder of the University of Michigan. Also Judge of Florida Territory. Planned the City of Detroit after the National Capital.

James W. White. Judge of the Superior Court of N. Y.

George Waddington. N. Y. Brother-in-law of Father Van Rensselaer, S. J.

A. Van Wagenen (1852-). Judge of 4th Judicial District Court, Iowa, 1892-95.

Richard Henry Wilde (1789-1847). Attorney-General of Georgia.

General Robert F. Wingate (1822-1896). Attorney-General of Missouri, 1864. Judge Advocate General of Missouri during Civil War. On Dec. 1, 1863, he introduced in the Mo. legislature a bill to abolish slavery throughout the U. S. permanently.

Caldwell Yeaman (1849-1920). Denver. Judge of Third Judicial district of Colorado, 1882-86. Democratic candidate for Attorney-General, Governor, and Judge of Supreme Court of Colorado. Nephew of Governor John L. Helm of Kentucky.

Mark Willcox (1744-1827). During Revolutionary War he was actively engaged in the manufacture of paper for the Continental notes, for the Loan Office certificates for use of Congress, and for the currency of Pennsylvania (Records Am. Cath. Hist. Soc., vol 15, pp. 439-440). June 23, 1776, he was appointed Judge of elections in Chester County, Pa., for deputies to the Provincial Congress. Associate Judge of Delaware county, Pa., 1796-1824; member of the General Assembly of Pennsylvania. He was one of the incorporators of St. Mary's Catholic church, Philadelphia, and a member of the committee to raise funds for the founding of Georgetown University.

(To be continued.)

The Church is True Protector of Marriage Bond

(Continued from Page Three)

conclusive evidence of how impervious to expediency Rome shows itself when not satisfied by the evidence that even a king, Henry VIII, could procure and present.

Henry VIII did not ask for divorce. He knew how foolishly futile that would be. He asked for a decree of annulment, for a decision that his marriage to Catherine of Aragon was null and void from the start because of the ecclesiastical impediment of affinity. Although Henry VIII had obtained a dispensation before he married Catherine, the Church might easily, if ruled by expediency and not by principle, have found that dispensation unauthorized and invalid. By granting Henry VIII a decree of annulment, Rome could have prevented the birth of Bishop Manning's sect. Did Henry VIII get his decree of annulment? He did not. These are plain facts of history that no historian ventures to deny. In the face of these facts, Bishop Manning's insinuations are hypocritical.

Despite all the loose talk to the contrary, the Church is the greatest champion of true liberty. While a woman is held captive, she cannot be forced into marriage by her captor. When a young girl is seriously threatened with being disowned by her parents unless she marries a man not of her choice, the Church upholds her natural freedom. Such a marriage is only apparent, not real.

Valid marriage can arise only from the mutual free consent to a life-long and exclusive union.

The Organization of the Catholic Church

(Continued from Page Three)

ning of the fourth century ecclesiastical custom, and the spirit of the church, the fruits of ancient tradition insisted upon the celibacy of bishops, priests and deacons. There may not have been any apostolic statute, but it was the general usage and the well-known desire of the church, though perhaps not equally enforced everywhere.

The priests and deacons as well as the lower clergy were paid in many places a regular salary, and its suspension was a form of punishment. Others lived by the labors of their hands, but none were expected to engage in certain legal or complicating relations, as tutors, or anything that savored of idolatry or levity, sculptors or comedians. The painter's art and the physician were open to them.

Every considerable church had its deaconesses, aged widows of approved virtue, often widows who visited the sick, collected for the church, looked after the church linen, were overseers of the women's side of the church, active proselytizers among the wealthier matrons and guides and instructors for the young virgins who as yet lived at home with their parents. Besides, there was now a regularly constituted inferior clergy, under the direction of the deacons.

The organization, substantially the same everywhere, and spread all over the face of the empire, was supported by purely voluntary contributions. At the entrance to every church was a box, arca at Rome, corbona in Africa, in which every Sunday the faithful were expected to deposit their alms and money offerings. But the chief resource was contributions in kind, wine and wheat for the sacrifice, grain and oil, etc., all of which was stored away by the deacons in the church granaries, for the needs of the clerics in service, the widows and deaconesses, the orphans, poor and strangers—even pagans. The travelling Christian was given hospitality for a few days, but then had to work; the church never encouraged vagabondism. Support came also from legacies, lands and moneys which were seldom kept but converted into charities. The majority was poor and the times distressful, so there was need for rapid application of the funds.

The Vine and Branches.

How was the unity of the Christian doctrine and discipline preserved in this society? It claimed to be one body under one head and from the most ancient times calls itself Catholic, like a tree whose branches spread from one trunk, the branches of one vine. This was done by means of letters, by active correspondence of the bishops with one another, but chiefly by literae communications or formatae, without which the faithful going from one church to another could not be admitted to the communion. Surveillance was exercised by the mother churches over their foundations, the reverence was shown by the latter, and by the frequent use of synods the bishops and priests met and planned the necessary measures. But the greatest of all the unifying principles in Christian society was the Roman church, the great central church of Christendom, whose bishops were looked upon as the successors of Peter, to whom the Lord had given the authoritative headship forever over the church.

The letter of St. Clement to the Corinthians shows that the Roman church felt herself the arbiter of internal dissensions in other churches. She here interfered unasked and the firm insistence in the last chapters is unparalleled in early Christian literature. The letter is written in the name of the Roman church, but all antiquity has attributed it to the fourth bishop of Rome, St. Clement. St. Ignatius addressed the Roman church, as the president of the love feast, that is the Church, the one who presides at Rome. The letter further says that he cannot teach the Romans who teach others and whose faith is unstained. The Pastor of Hermes says that St. Clement has the care of the churches outside of Rome.

The Roman church exercised from the beginning a universal action. The oldest form of the Apostolic creed—as it is made up from Irenaeus and Tertullian, is traceable back to the Roman church. The diffusion of the New Testament is her work, and the oldest versions of the oriental manuscripts show a western, that is Roman, origin. The oldest canon was prepared at Rome; the Muratorian. The Roman church exercised a universal charity in the first three centuries. Every church in the empire partook of her bounty. She had funds for every applicant, and words of consolation and direction for the multitudes of bishops and priests whom persecution, business, or piety brought to Rome.

Universal Charity.

Her hospitality was world renowned and oriental bishops like Abericus proclaimed it even on their tombstones. She redeemed the captives of whole provinces and her deacons visited the mines of copper and porphyry with food and money and Christian consolation. Her priests were powerful at court through their numerous converts, and the chief general business of the Christians had to pass through their hands.

They had lists of all the public prisoners. The pagan emperor recognized in the Roman bishop the head of the Christian church. Aurelian gave back the church property of Antioch to those who stood in communion with the Italian bishops, notably the bishop of Rome, and Decius said he would rather see a usurper arise than another Roman bishop. The bishops themselves openly proclaimed their power. We need only recall the attitude of Pope Victor to the Church of Asia Minor, of Stephen to the Church of Africa, of Zephrinus and Calixtus in issuing general, peremptory edicts and in bearing themselves as bishops of bishops, in virtue of their succession.

The earliest catalogue of bishops is that of Rome by Hegesippus, who gives it as the reason for coming to Rome. Yet, Corinth, Alexandria, Antioch and Jerusalem at that time had an unbroken succession. The Roman succession also satisfies Irenaeus. Thus an Asiatic Greek and a Palestinian Jew bear independent witness to the importance of the Roman See in the second century.

Unity of Faith.

All the early heresies made for Rome and worked from there. The arch-heretics tried to win the Roman bishop, tried to usurp the See, made great presents of money. Basilides, Marcian, Novatian, Tertullian and Cyprian, Dionysius of Alexandria, Origen and Fabian of Antioch yielded when Rome declared that they were wrong.

All the Christian activity of the second century centered chiefly at Rome. The minor orders have spread from Rome through east and west, the institution of synods is first seen in full activity under the hands of the Roman bishop, and by their orders are they held. The apostolic disciples visit the Roman bishop and the Roman bishop is the arbiter of ecclesiastical dissensions during the lifetime of St. John himself.

When the oriental bishops got rid of Paul of Samosata they communicated the result to the bishop of Rome. When the orthodoxy of Origen, the greatest mind of his day, and Dionysius of Alexandria was at stake, they both justified themselves before the tribunal of the Roman bishop. When St. Irenaeus, an Asiatic bishop of Gaul, disciple of Polycarp and once professor in the cathedral school of Rome, calls the Roman Church the greatest of all churches, with whom all others must agree, because of its more powerful headship, he only stated, as Harnack says, the actual state of affairs between 160-180.

The churches were small and, as a rule, poor, often large upper rooms in some private house, or the space behind the Atrium, or the inner porticoes of the house. Frequently they were the little martyria or memoriae built over the bodies of the martyrs in the Christian cemeteries, as at Carthage or Rome. One can hardly doubt but that the shrine of SS. Peter and Paul was already richly furnished. The very gorgeousness of the new church of Constantine suggests that the former one was at least beautiful. There was little sculpture about these building (images of the crucifixion were as yet unknown, although crosses were to be found everywhere) but in place of decorated chalices with symbolic designs, candelabra, metal basins, embroidered hangings, dainty white linens, silks and rare jewels were lavished upon the altars, and the bodies of the martyrs.

The burial places of the Christians were extensive and well cared for, both above and below ground. We know that this is especially true of the Roman ones from the magnificent remains remaining. They stood within easy reach of the city somewhat back from the highways or lanes, separated by high walls, within which were the marble seats and tombs on which are scratched and cut countless little prayers and pious mementos.

Cremation.

The Christians always detested cremation. They were of a Jewish origin and their Scriptures told them the body was the seed which would one day blossom in heaven. Christ himself was buried in a tomb. The Jews thought that the dead bodies were impure, but not so the Christians, for whom they were the temples of the Holy Ghost, the vessels of the divinity created by God for everlasting union with the soul, and hence not to be given back to the elements. They met on the 3rd, 7th and 30th days after their death and on the anniversary of their burial, to pray for the dead. They kept in each church certain lists of more memorable dead, the line of bishops, benefactors, etc., called the Diptychs. They formed unions of prayer. But especially honorable were the remains of the martyrs.

In the middle of the second century the church of Smyrna had already declared the relics of Polycarp were richer than gold and more precious than jewels. Little chapels or Memoria Martyria were built on the site of the martyrdom whenever that was possible. The Christians believed with Origen and St. Cyprian that they helped the living by their prayers and their intercession with God, and the catacombs are continually furnishing us with monumental evidences of the same belief.

Pertinent Reflections on Communist Aggression

(Continued from Page Three)

political doctrine, and with customary liberality they concede the right of Mexico to adopt communism as a political creed. They are unaware of the fact that communism as it is developed in Mexico is a system of spoliation in which Americans are to be the first victims, and that the system is now being extended to other countries by tactics which are nothing else than war. Communism is not a mere abstract theory. It is a new and extremely dangerous method of destroying free government. It has annihilated freedom in Mexico. It encounters everywhere a formidable obstacle in religion, which teaches men to respect sanctity of contract, the rights of property, the sacredness of marriage, and the equality of men before the law. Therefore, communism attacked religion in Russia and in Mexico. It will utterly stamp religion out of the hearts of the people, if possible, by terrorism and violence, as a means of attaining its object, which is the confiscation of property.

The people of this country should be advised of the danger that is developing to the southward. They will be compelled to face it sooner or later. The United States government would be supported by every citizen in its opposition to communism if the people knew the truth. Too much consideration has been shown to the communists who constitute the government of Mexico. The brutal truth has been withheld, for fear of offending a government with which the United States is trying to maintain peace. It cannot continue that course with safety, because it runs the risk of being faced with a sudden crisis while American citizens are almost entirely in the dark concerning the cause of the quarrel. When the United States makes demands upon any foreign government it should be backed by every American in this country. They will stand by their government when they know it is in the right, but they are apt to disagree among themselves when they are not acquainted with all the facts.

A full exposure of the Russo-Mexican communist movement and its aims should be made by the administration. The country would be astounded by the revelations.

Interesting Characters in the Bible

By Rev. Thomas D. Williams

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BALAAM

THERE lived in the far-off city of Pethor, some distance from Edessa, in the upper reaches of the country of Aram Naharaim, as it was known in those days, or Mesopotamia, as it is also called, a prophet of his people, Balaam the son of Beor. So renowned was he for his wisdom and powers as a diviner or seer, that his fame went beyond the confines of his own country, even as far as the land of Palestine.

At this time there appeared in the plains of Moab, on the eastern banks of the river Jordan, facing the city of Jericho, an enormous host in orderly array. They were the Israelites, marching to the conquest of Palestine after the forty long, weary years of their wandering in the desert.

Balac, king of the Moabites, seeing this vast multitude, and knowing that already they had defeated the powerful tribe of the Amorrhites, and had slain the kings Sehon and Og, was terrified, fearing the time had come when he and his people would be subjugated by the invading hosts.

Seeking the aid of a power greater than that of man, he sent some of the ancients of Moab and of Madian, bearing presents to Balaam, with the urgent request that he would come and render the arms of the Israelites powerless by invoking a curse upon them from on high.

Balaam received the messengers, and bade them wait over night 'till he ascertained the will of God in the matter. The answer came that night. "Thou shalt not go with them, nor shalt thou curse the people, because it is blessed." The messengers were dismissed, and returned to their country.

Again Balac sent to the prophet, this time men of nobler rank with the message: "Delay not to come to me: for I am ready to honor thee, and will give thee whatsoever thou wilt. Come and curse this people."

Balaam, remembering the former word of God, yet dazzled by the glittering promises of the Moabite king again asked the will of God. The answer came that he could go, with the condition that he should say only what God would put in his mouth to say. Yet God was angry with him, because he had asked the second time, and showed his anger by a marvelous event the wonder of which has never died.

Riding upon an ass Balaam set out on his journey, accompanied by two servants. As they went their way an angel of the Lord stood with drawn sword, blocking the road. The animal saw the angel, and, turning out of the road, went into the field, Balaam, seeing nothing, and not knowing the reason for the conduct of the beast, beat her unmercifully with his staff. A little further on, again the angel stood, this time in a narrow passage where the road ran between two stone walls. The ass, seeing him, thrust herself close to the wall, and, doing so, bruised the foot of the rider against the stones. Then Balaam beat her even more severely. Again, this time in a narrow defile through which the road went, where there was no way to turn aside, either to the right hand or to the left, the angel stood and barred the way.

Balaam saw nothing; but the ass saw the angel, and, knowing she could not pass, fell on the ground, bearing the rider with her. Balaam in anger beat her more brutally still.

Then God opened the mouth of the beast, and gave her, for the moment, the power of human speech, and she spoke, reproaching her master: "What have I done to thee? Why strikest thou me, lo this third time?" Balaam answered: "Because thou hast deserved it, and hast served me ill: I would I had a sword that I might kill thee."

And the ass said: "Am I not thy beast, on which thou hast been always accustomed to ride until this present day? Tell me if I ever did the like thing to thee." And now God opened the eyes of Balaam and he saw the angel, and in fear and trembling fell down before him,

The angel spoke: "Why didst thou beat the beast? She has saved your life, for if she had not turned out of the way, giving place to me, I would have slain thee, and spared her."

Balaam answered: "I have sinned, not knowing that thou didst stand against me; and now, if it displease thee that I go, I will return." "Not so," the angel said, "continue on thy way, but see to it that thou speak no other things than what I shall command thee."

So Balaam went on his way, and at last came to Balac, king of the Moabites, who met him at Ar-Moab, the capital city of his kingdom, and brought him to a place called Bamot Baal, the high places of Baal, further up in the country. Here, from the heights of the mountain, they could see far and near, and in the distance the camp of the Israelites, whom the seer was asked to curse.

On this mountain Balaam delivered the first of those wonderful prophecies: "How shall I curse him whom God hath not cursed? Who can count the dust of Jacob, and know the number of the stock of Israel? This people shall dwell alone, and shall not be reckoned among the nations."

Balac, in disappointment and anger, took Balaam to another place, the high peak of mount Phasga, thinking that here the prophet might invoke a curse upon the people. But again he spoke words of blessing and not of cursing: "There is no idol in Jacob, neither is there an image god to be seen in Israel. The Lord his God is with him, and the sound of the victory of the king in him. Behold the people shall rise up as a lioness and shall lift itself up as a lion; it shall not lie down 'till it devour the prey, and drink the blood of the slain."

Again Balac took the prophet to another mountain peak, the top of mount Phogor, to the west of Phasga, from whose lofty summit, looking towards the wilderness, were seen more clearly, though still in the distance, the tents of the Jewish hosts. Continuing his prophecy, Balaam cried out: "How beautiful are thy tabernacle, O, Jacob, and thy tents, O Israel. They shall devour the nations that are his enemies, and break their bones, and pierce them with arrows."

The Moabite king, in anger that Balaam, contrary to all his expectations, had blessed instead of cursed the enemies of Balac, dismissed the seer, without honor or reward.

In leaving, Balaam gave voice to the wonderful prophecy of the coming after many centuries, of a great Conqueror, the Messiah, the Savior of the world: "I shall see him, but not now: I shall behold him, but not near. A Star shall rise out of Jacob and a sceptre shall spring up from Israel. Out of Jacob shall he come that shall rule, and shall destroy the remains of the city."

On his way home Balaam passed by the country of the Madianites, the south of Moab. Here he rested and here it was that he conceived the design of doing a great and lasting harm to the Jewish hosts. This he did either through anger and hatred against the people of Israel, because God had prevented him from cursing them and so receiving the reward Balac had promised, or through covetousness, hoping to receive a recompense from the Madianites.

He knew that if the Israelites sinned against their God, they would lose His protection and fall before their enemies. Hence he counselled the Madianites to send, with the Moabites some of their women of rank and beauty to seduce the Jewish people and draw them into the wicked cult of the Moabite God, Beelphegor.

This advice was carried out, with the most disastrous results to the Hebrews, of whom, in punishment, many thousands were slain by Divine command. But it turned out badly for the Madianites also, and for him who gave this wicked counsel; for God ordered Moses to slay the people of Madian, and in the battle that ensued Balaam also was killed.

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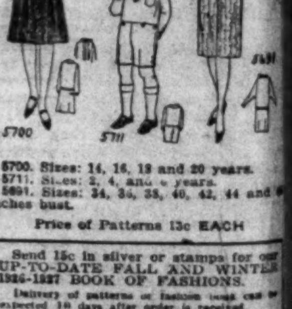

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